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1963 WORLD-WIDE TRAVEL CALENDAR

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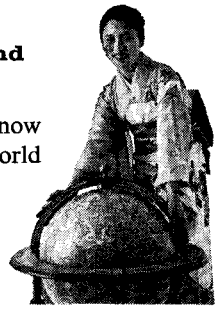

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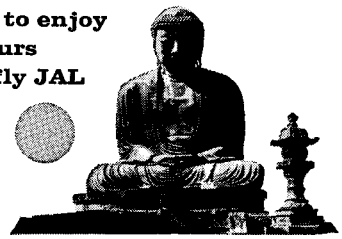

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Like most other citizens, I've been following the civil rights struggle fairly closely. Whatever one's opinions about it, there seems to be no doubt that the place of the Negro in America today is a problem that relates to all conceptions of how this country works.

While this question is posed all across the country, there's one place in which it assumes paramount importance, and that's Washington, D. C., the center of governmental power and the city in which every national issue must eventually be faced.

In a new and thoughtful book, "Dusk at the Mountain," a Washington reporter named Haynes Johnson points out that the nation's capital has a Negro majority—the only major U. S. city that does—and that it is also the place where the Negro's problems are "magnified, distorted, ignored, or solved under the eyes of Congress and the world."

In part "Dusk at the Mountain" is extremely alarming: it describes how the Negro is often at the mercy of all kinds of merchants; it points out the distortion of the political process in this most political of cities; it shows intransigent whites and belligerent Negroes combining to force a showdown. It also shows other ways out, ways that might well be followed if this nation is to survive as a free and productive entity. If the non-violent road to freedom for all is successful, a part of the credit must go to men like Haynes Johnson and books like "Dusk at the Mountain."

L. L. Day
EDITOR-AT-LARGE

"Dusk at the Mountain" ($4.50) by Haynes Johnson, is published by Doubleday & Company, Inc., 575 Madison Avenue, New York 22, N. Y. Copies are available at your local bookseller or from any of the 30 Doubleday Book Shops, one of which is located at 1331 E Street N.W., Washington 4, D. C.

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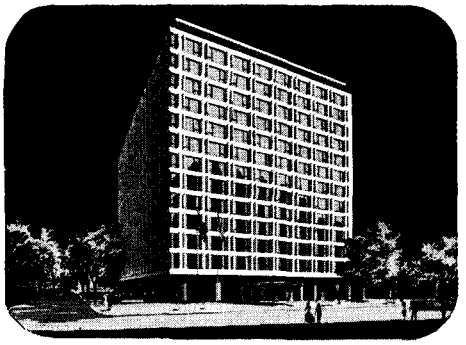

From Washington—

A CLARIFICATION

that can significantly affect your future visits to the world's most important city

Few remember the original meaning of a noble word that will be dramatically clarified and redefined with the opening of The Madison in Washington, D. C., this month.

That word is "hotel". French in origin, "hotel" made its first written appearance in 1644. The literal meaning was "a town mansion", and that is what the early European hotels were: town mansions of wealthy, country-based families, privately maintained for their own uses during the brilliant Court seasons. To this day, many impressive private residences in Paris are called "hotels".

In The Madison, the word "hotel" will be restored to its original dignity and meaning.

A Long-Felt Need

The need for a luxury hotel in the great European tradition, catering to Washington's most highly placed and discerning visitors has long been recognized by a group of local businessmen, which I have the honor of heading.

We have felt that in the process of increasing their efficiency as business enterprises, the better hotels have lost much of the highly personalized flavor that distinguishes the great European hotels, and that was so importantly a part of the traditional hospitality of "Old" Washington. We believe that management by teletype from a distant management center cannot effectively satisfy the individual requirements of the individual guest, nor make him feel that he is occupying his "own" Washington town mansion.

The Madison, privately and locally owned and individually managed, is the result of our mutual determination to correct this situation and to place at the disposal of Washington's distinguished guests, an elegant "town mansion" worthy of their patronage. To this end we have pledged generously of our resources.

The Madison Atmosphere

While The Madison will be one of the world's most luxurious hotels, its atmosphere will be one of *restrained elegance*. Its opulence will be unobtrusive; there will be no glitter of chrome nor blare of unwelcome music, and there will be no garish uniforms to offend either the beholder or the wearer.

The quiet refinement and exquisite taste of The Madison's Federal period decor will be reminiscent of the gracious, unhurried correctness of living that James Madison and his wife "Dolley" brought to Washington from their stately Virginia home, Montpelier.

The Madison Service

Individual tastes and preferences of guests will be served in the European manner by a multi-lingual staff; with courtesy, dignity, quiet competence and the attentive deference that is the due of "the lord of the manor."

The right of The Madison guest to privacy will be rigidly respected. No guest accommodation will be within sight or hearing of any delivery or service area. Rooms and suites will be shielded with the most effective sound insulation known to modern building science.

And a firm policy of *"No Conventions, No Tour Groups"* will be maintained both to protect the serenity of The Madison way of life against untoward invasion, and to assure an adequate supply of accommodations to regular patrons in all seasons.

The service of food and drink in The Madison will be in the great and lavish European tradition. It is our aim to make *The Montpelier Restaurant,* off the main lobby, a mecca for connoisseurs of Continental formal dining and the adjacent *Montpelier Lounge* the most elegant gathering place for Washington gentlemen and their ladies. *The Retreat,* a bit of transplanted Old England, will be sacred to males; *La Provence,* a bright and gay dining room authentically French provincial in decor, will serve, informally, delicious meals at modest prices, and the flagstone terraced, protected sidewalk cafe will be known, appropriately, as *Coin de Paris*—in truth, "a corner of Paris."

A Pledge

It is our determination to maintain, in The Madison, the highest standards observed in the most meticulous private homes, so that you and our other perceptive guests will accept The Madison as *your own Washington town mansion,* and know that in it, you are indeed "the lord of the manor."

Marshall B. Coyne
President

THE MADISON

Washington's Correct Address

NOTE: Our Managing Director has prepared a special indoctrination booklet for The Madison staff members. In this, the basic philosophy and the facilities of The Madison are detailed. If you would like a copy of this interesting, behind the scenes booklet, we shall be happy to forward one to you. Please address your request (preferably on your letterhead) to: Hans Sternik, Managing Director, The Madison, Fifteenth and M Streets, N.W., Washington 5, D. C.

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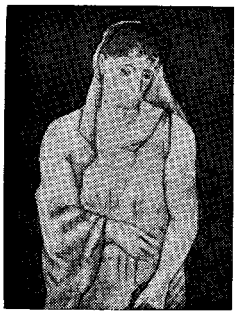

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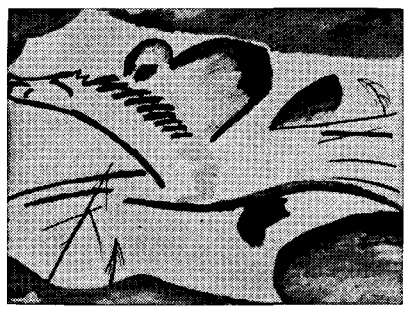

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FIRST OF THE MONTH

By CLEVELAND AMORY

DECEMBER was the month of Adlai Stevenson and Skybolt, of Vaughn Meader and Mariner II, of the Mona Lisa and the Bossa Nova. It was also the month when, in New York, the biggest news was the news about no news. As for the byliners and columnists who leaped to the air waves, the irony here was that, with no papers, you never knew when they were going to be on. We liked best the attempt on the part of the Greenwich Village *Villager* to branch out and fill the void with their "World News Roundup"—in particular one of their sub-heads:

CUBA, BRITAIN, FRANCE,
STATE DEPARTMENT BUSY

• • •

Early in the strike it became apparent that the printers, who during the strike received $100 a week tax-free with no deductions, suffered little hardship and had understandably little desire to go back. Then, as the strike wore on, and the publishers had missed their huge Christmas business anyway, they in turn showed understandably similar reluctance. As for the two leaders involved—six-foot two-inch Printers Union head Bertram Powers and six-foot three-inch publishers' representative Amory Bradford—it was, said an understandably unidentified source, "the old case of the Boston Irishman versus the Yankee skinflint."

• • •

Generally speaking, radio and TV did a good job during the crisis, but as radio and TV-er Arlene Francis herself told us, "The kind of news you just can't get *anywhere* is who on earth's that girl that Joe Mankiewicz *married*?" Meanwhile, a Citizens' Newspaper Committee was formed which minced no words about the public's right to its newspapers. Maintaining that "an informed citizenry is vital to the public interest," the committee appealed to President Kennedy, Governor Rockefeller, and Mayor Wagner to "bring every possible pressure . . . to restore the daily newspapers to the people." The "Citizens" included Whitney North Seymour, president of the American Bar Association, editor John Fischer, lawyer Telford Taylor, poet Ogden Nash, State Senator Robert Bliss, public relations men Howard Chase and Andrew Weil, and Ephraim London, who, we were informed, "was involved in the censorship case of 'Lady Chatterly's Lover.'" "We're an ad hoc committee in the purest sense," another "Citizen," William Rogers, told us. "We started with one group and ended with another." And, as we went to press, Rogers promised that the campaign to "restore the newspapers to the people" would take place on—of all places—television.

• • •

On the Adlai Stevenson front, the fact that campus politics had reared its ugly head in the National Security Council not only seemed belittling to both Stevenson and the President, but also seemed belittling to the whole country and its National Voice in general. And, speaking of our lessened voice, Lee Hills in Detroit was reminded of the story of the geneticist who crossed a parrot with a tiger. A friend asked what he got. "Not much," replied the geneticist, "but when it talks I sure pay attention."

• • •

Elsewhere, there was a disturbingly belittling note in the vastly overrated Vaughn Meader record, "The First Family." Meader, by no means the first of Kennedy imitators, is not only far from the best—Elliott Reid, for example, did a far funnier imitation both at the correspondents' dinner and at the President's birthday party—but is also sorely lacking in 1) taste (the Lyndon Johnson jokes alone reveal this) and 2) the knowledge of when he ought to stop (which in this instance would be somewhat less than halfway through).

• • •

Altogether, it was quite a month for overrating, and, in this category, we would include, besides the Meader record, the singing of Robert Goulet—a man who, prior to the strike, had the benefit of the highest-powered publicity job of the year. Among overrated movies, by far the odds-on winner was "Whatever Happened to Baby Jane?"—but everywhere, the movies seemed, if not better than ever, at least longer, even including the otherwise extraordinary "Lawrence of Arabia." We liked best the comment of a patron coming out of "Long Day's Journey Into Night." "I feel as if I've been through

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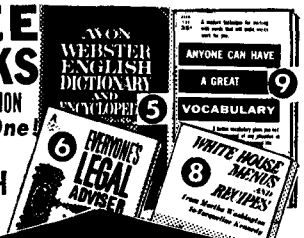
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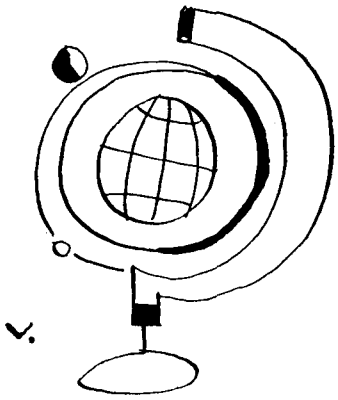
a war," she said, "but not the right one."

• • •

On the other side of the coin, since we have had several occasions in this column to cross words with Jack Paar, we are happy to turn about and highly commend his African journey — easily one of the high spots of the television month. We were particularly impressed with his shot (picture, of course) of an animal fast disappearing from the African scene—the leopard. "It takes eleven of these," he said "to make one leopard coat." We suggest that those of you who feel as Mr. Paar and we do in this matter make your views known directly to such leopard-wearers as Jacqueline Kennedy and Elizabeth Taylor, as well as to the ignorant fashion magazines and stores which feature the coats. As for the late Christmas boom in such excrescences as $100 well-furred dolls, we suggest a year-round girl-and-boycott.



And, in conclusion, may we say—as we heard on Times Square—Happy *News* Year.

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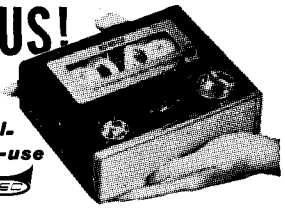

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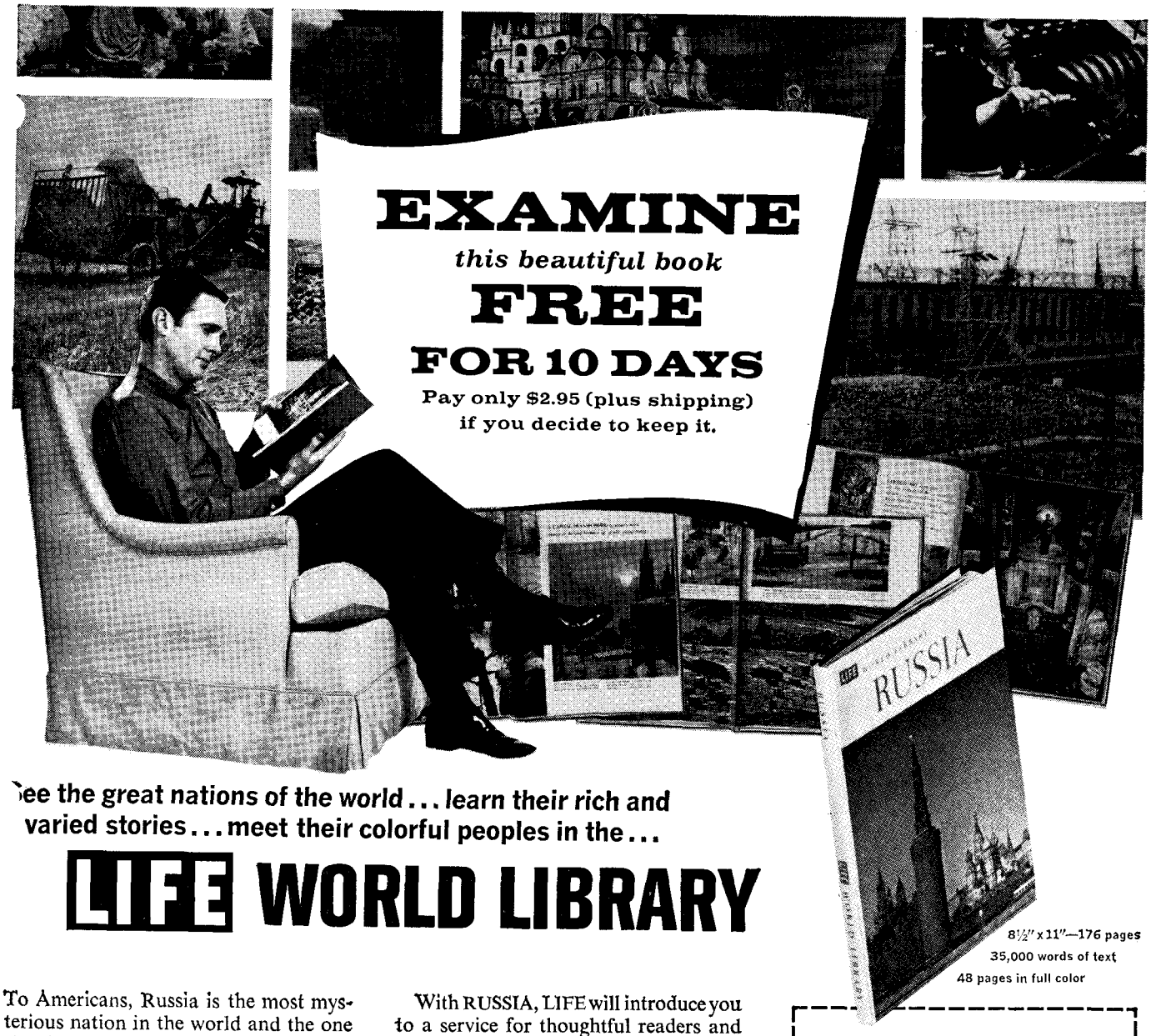

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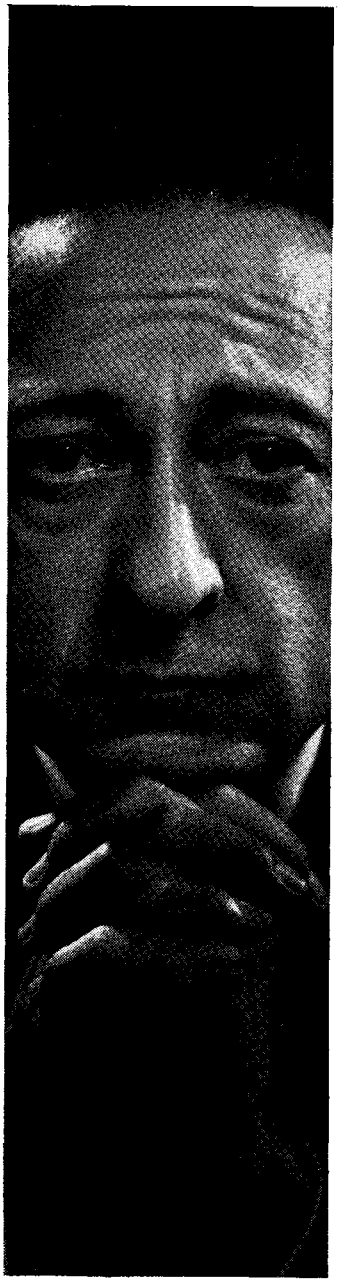

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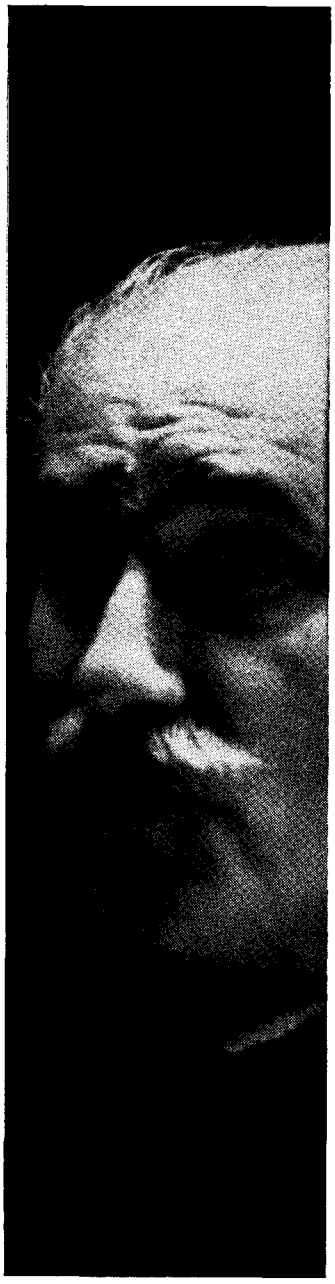

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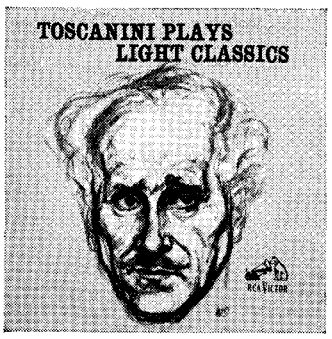

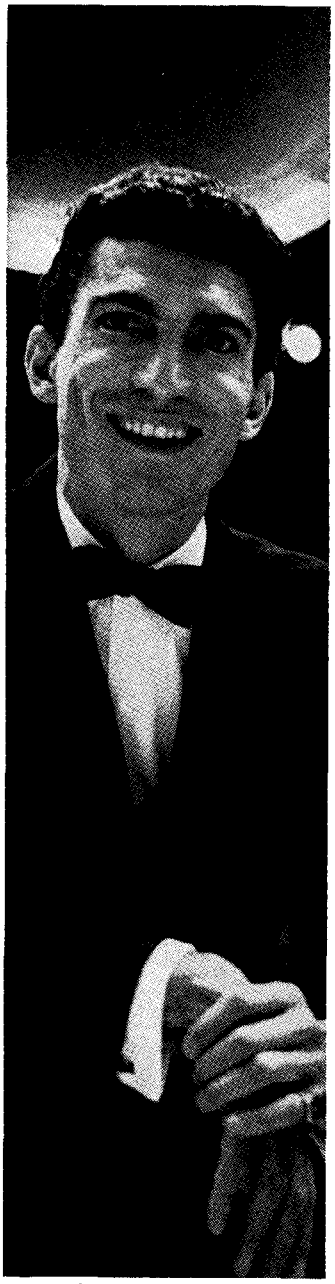

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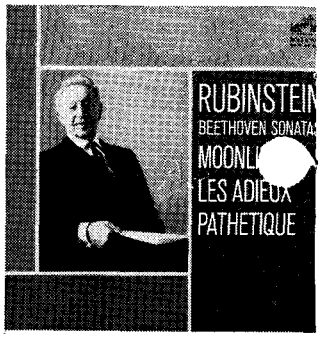

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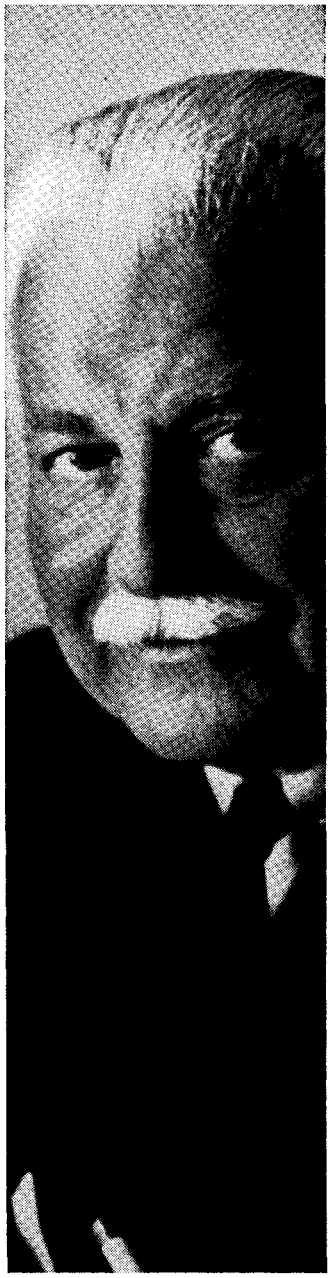

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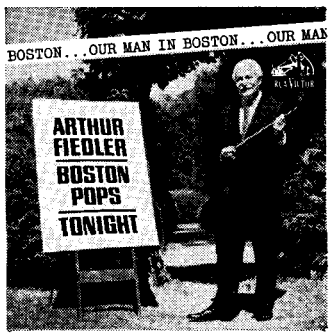

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Once Upon a Time

Edited by Martin Levin

LA VIE DOUCE

(Life and Love Among the *Haut Monde*,
As Depicted by the New Wave Novels
And Cinemas: An Impression)

Where is the gaiety once known to gay Paree?:
Wines and *bons mots* amid elegant napery,
Gourmets enraptured: "Madame, how delicious was
"Dinner tonight . . . What a dream was the vichysoisse!"

Where the bright flame that was Roxane's and Cyrano's?—
(Pure adoration, and *malgré* so queer a nose)—
Lost in the mists, like a jet-propelled *avion*;
Gone with *les neiges d'autres ans.* (See Francois Villon.)

Now, in their stead, the new beaux existentialist—
(Would you like names? You can get from the French a list)—
Murmuring softly in amorous rendezvous,
"*Ah, bonne amie, je déteste tout le monde—et vous.*"

Have ever Romeos acted so cruelly yet?
Is it surprising the modern French Juliet,
Désenchantée, looks with frigid despair at all
Versions of love, extra-legal or marital?

Frustrate in realms where her forbears did tresbien,
She has been trapped in experiments Lesbian.
Or in exotica equally deviate,
Far past the apple which Adam & Evey ate.

Nouvelles vagueurs, seeking Truth and luxury,
Are you made free? *Hélas, non!* You are stuck, *cheris!*
(Pardon the language, too flippant a paraphrase;
Pundits would recommend more doctrinaire a phrase.)

And the *finis* of your tired saturnalia?
Suicide, murder, ennui (*inter alia*).
Bored, like the rest of us, with the new *vague, amis,*
Shouldn't you try something old—say, monogamy?

—Fred Saidy.

• • •

A FABLE

ONCE upon a time, a beautiful little girl named Gertrude found herself lost in a great, dark forest. Her dress was torn where brambles had caught at it, and as she pushed through the thick undergrowth, she began to weep. Just then, however, she heard a young voice cry, "Who is it?"

The voice was glad and jolly; it belonged to a handsome boy of Gertrude's years—a boy named Hans. He, too, was lost in the forest, but Hans was not afraid. The children called to one another until Hans, making his way toward her sound, found Gertrude in the thicket.

"I think we can find our way out of here," he said, and took her by the hand.

Together, the children worked deeper into the wood, which steadily darkened with the gathering dusk, and although Hans would not say so, he knew very well they were badly lost, and would not escape the forest that night. And then, all at once, the thickets gave way to a path. And the path led to a curious little house—a house that, strangely enough, seemed to be made entirely of candies.

The children flew down the path, and there on the door of the house was a sign.

"This house consists of sugar, U.S. certified colors, vanillin, peppermint, artificial flavoring, and 100% pure dextrose," the sign said. "Enter."

The children knocked, but no one answered. Night was on them, and Hans said they might as well take shelter in the house to await the morning. Wherefore, they entered in.

They waked at first light, to the singing of birds. They were alone in the house. There was nothing to eat in the cupboards. There was no sign that anyone had ever lived in the house before. They were hungry; wherefore, Hans broke a bit off the back of one of the candy chairs, and they ate this for breakfast.

"You stay here, and I will go in search of a path that leads out of the forest," Hans said, and Gertrude was glad to obey.

AT the end of the day, Hans returned, tired and dirty, scratched by briars. He had found no way out of the forest.

"Have a piece of chair," Gertrude said.

Each day for a week, Hans searched for a way out of the forest while Gertrude stayed home in the candy house. At the end of the week, all the candy furniture was gone, and the children were beginning to chew on the door jambs.

That night, it rained.

The rain came pelting down, hard and thick, and the house began to melt away. In the morning, the house had become a sticky puddle, full of leaves and pine needles, absolutely inedible.

"Whatever shall we do?" Gertrude wanted to know.

"We should have painted the house with a good oil-based paint of an excellent standard brand," Hans told her. "If we had painted it with an outdoor paint, it would not have melted."

Hand in hand, the children left the sticky ruin of their house, the only one they had ever known, and wandered deeper into the woods, where they perished.

Moral: 1) By the incorporating of suitable additives, designed to prolong freshness of the product, manufacturers of candy houses can ward off premature melting due to rainfall, although at some cost to flavor and digestibility; 2) never go into the woods.

—John Keats.

• • •

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In competition with the news
  As offered by TV.
Though audio creates a din,
  It doesn't pose a threat—
We can't wrap up our garbage in
  A television set.

—William W. Pratt.

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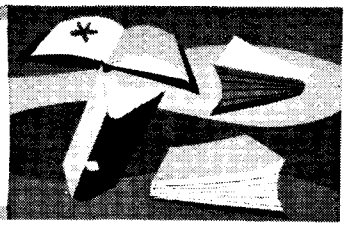
Trade Winds



THIS ONE I have stolen from Margaret Fishback. She said she went to a party where she met a loud, obnoxious, repulsive man whom she disliked instantly. She changed her mind, however,

when he said to her, "When you first meet me, you think you're not going to like me, but after a while, you'll find out why."

ONE TIME a few years after the war ended I was wandering around town looking for a job and I found myself in the Theatre Section of the New York Public Library. For some reason I thought I would like to read what the critics said when "Abie's Irish Rose" opened on Broadway in 1922. I found about a dozen reviews and practically every one of them failed to say anything very bad about what turned out to be the third longest-running play on Broadway. Most comments were favorable.

Don't ask me how the myth has persisted to this day that the critics "unmercifully panned" this play. Even press agent Dick Maney, who knew as much about Broadway as anyone, repeated it in his autobiography that came out a few years ago. The only person I've heard of who went to those original sources was author Stanley Frank. Not long ago he did a magazine article about some theatrical person and he looked up about thirty reviews. He read them all and concluded that "Abie's Irish Rose" got a fine reception.

And now in the December issue of *Show* magazine Barnaby Conrad writes that the play "was unmercifully panned by first-night critics." Barnaby is sitting out there in his San Francisco pub, thousands of miles away from the New York Public Library, so he can be excused for perpetuating the boo-boo. In fact, he also fell into the "Tobacco Road" trap. This, the second longest-running play, was *not* blasted by the critics, either, despite the myth.

PAY CAREFUL ATTENTION to the following theorem stated by John A. Shartle of Troy, Ohio. It seems there was this fellow named Lee who was an amateur sauce maker. One day Lee had a new twist on a sauce using two identical eggs. His friends praised it saying: "This angle with the two equal eggs is a nice sauce of Lee's."

NOW THAT the *Old Farmer's Almanac* for 1963 is out, I can tell you about three experiences undergone by Robb Sagendorph, the witty editor who is responsible for that delightful publication. These events took place about a year ago. One he calls his "most interesting television appearance."

It was on Tuesday, November 15, 1961, on the CBS "Calendar" show. They phoned a week before, asking for pictures of the *OFA* founders (1792), an old barometer, and a load of visual props, to be sent special delivery. Sagendorph was told to report at the Drake Hotel on the 14th, prepared to appear at 8 A.M. on the 15th at Liederkranz Hall, and to notify all his friends to tune in. Plans made, car loaded, engagements canceled, he set off from New Hampshire at 1 P.M. on the 13th for New York. En route, he was stopped by a State Trooper who told him that word had come from the office that "Calendar" had decided, after all, not to do the show. Tuesday evening, back home, was spent answering phone calls from those who had tuned in at his suggestion.

"The most interesting article" about the *Almanac* was prepared in January by a *Newsweek* stringer. The reporter interviewed and photographed for a whole weekend, and phoned each day for the next week asking questions which arose after his story had reached *Newsweek*. One final question was, "How much money does the *Almanac* make in a year?" with the tip-off to look in the next issue for the article. Sagendorph looked and found instead a piece on the profitable *Wall Street Journal*. Maybe his answer to that final question had something to do with it: "None of your business."

"The most fascinating speech of 1962" was made by Sagendorph before a large dinner meeting in March of the Manchester, New Hampshire, Chamber of Commerce. High-pressured into substituting for keynote speaker Robert E. Lee, supposedly snowbound in the South, he showed up at the banquet room to sit nervously through all the preliminaries. Just as the toastmaster was about to introduce Sagendorph, in walked Mr. Lee.

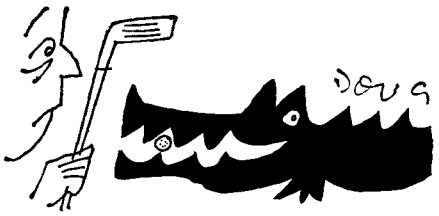
SHARPS AND FLATS: Grace Hornaday of Shawnee Mission, Kansas, has had a couple of memorable flights to New York. On one, during one of those airplane bomb scares, they searched the baggage of the five passengers who boarded at Kansas City. In her suitcase were three Red Triumph potatoes given her by her neighbor, Mrs. Stevens. The searchers handled them gingerly. When Miss Hornaday got off at New York, she heard the stewardess say to the pilot, "There's the one with the potatoes."

►Another time she was comfortably seated when the loudspeaker announced, "Will passenger Hornaday please go to first class." There she was given a seat. She asked why and the stewardess replied, "Well, we have a weight problem. . . ."

►Richard von Hallberg likes mixed metaphors so much he has made up one which he says sums up the story of his life: We grasp at the phantom of happiness, only to have the bubble burst and leave but ashes in our empty hands.

►Teddy Marlar, girl reporter for the Northampton (Mass.) *Daily Hampshire Gazette*, tells of the clean-up campaign there. The sign next to the editor's wastebasket says: PLEASE TRY TO MAKE THE THROWS OF CREATIVITY MORE ACCURATE.

►Roger Harris was playing eighteen holes on the Golf St. Cloud course outside Paris. He heard an American tourist, about to tee off, shout, "Quatre!"



►On another golf course, that at Hilton Head Island, South Carolina, a sign reads: DO NOT MOLEST ALLIGATORS.

—JEROME BEATTY, JR.

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(The) REV. JOHN HEUSS, D.D.:
INTRODUCTION

Not long ago, I read a striking sentence. It went like this: "What on earth are you doing, for heaven's sake!" It was not meant to carry a religious message. But I immediately realized that it was a perfect way to talk about Christian stewardship. Just what *are* you doing?

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Art in America Is Positively Delphic

"Mid-Century Monster" woodcut by Leonard Baskin
Art in America spotted Baskin as early as 1956, and now his sculpture is selling for five figures.

Should An Artist Let His Wife Set The Table?

Art in America is also philosophic. Who else would pose these challenging questions:

Is "I like it" the only true evaluation of a modern painting? Is the dominant element of American art today abstract expressionism? Are the drawings of Winslow Homer in the old Illustrated Weeklies as effective as the Eisenstaedt photographs in Life magazine? Do films about the antics of painters have anything serious to say about the role of the contemporary painter? How far do the geographical and meteorological factors permeate and influence American art? Is John Singleton Copley a reliable historian? Is a company known by the architecture it keeps? What are the differences between foreign and U.S. museums? Is the concept of Pan-American art based on natural or artificial affinities? Is the current New York trend in painting just a flash in the palette? What is a little-known Connecticut limner? Can abstract expressionism be threaded through the eye of a camera? Can children be painters? Do the cowboys and Indians in American painting lure to the Western galleries fugitives from the New York scene? What about the "memory" Painters? Are pretty girls Art? What is Cartier-Bresson's Vision of America? Is the industrial designer an artist? Is there graphic evidence to refute deTocqueville's assertion that "Americans are too preoccupied with admiring their own conquest of nature to take notice of the natural beauties of their country?" Are there regional hallmarks in American art? Should an artist let his wife set the table? What is generically American in American art today?

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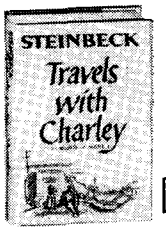

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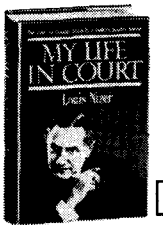

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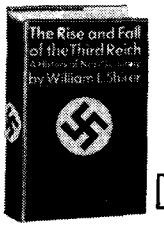

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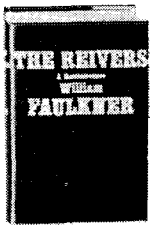

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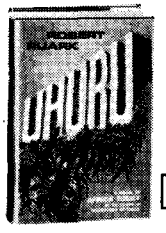

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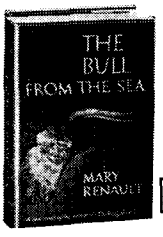

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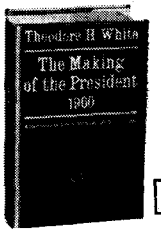

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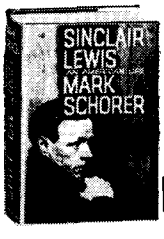

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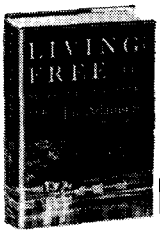

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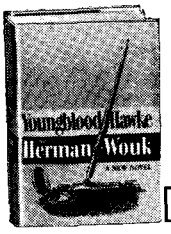

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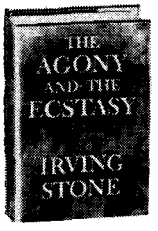

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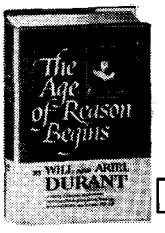

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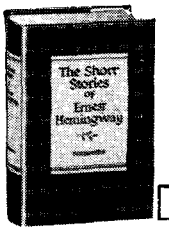

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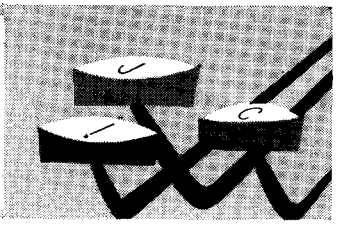
Manner of Speaking



POETRY AND SALESMANSHIP: It wasn't much of a party and it happened at least ten years ago, but I remember it yet for one break in the conversation somewhere around the third or fourth drink. There were a half-dozen poets present, all jabbering away at someone else's wife, when there came one of those parentheses of silence that briefly shut out the tides of Babel and through the silence I heard one of the poets say in something between shy soulfulness and plaintive determination: "I know my poems will live because the things I write about are true!"

The parentheses drew farther apart for a moment, perhaps to include a dozen or so invisible exclamation points, and then were once more drowned in the clatter while everyone tried not to notice.

The man as a matter of fact is not a bad poet. You would recognize his name and probably respect it. For that matter, a man may be several sizes of plain fool and still be a good poet. William Butler Yeats, for example, spent fair chunks of time being some sort of fool outside his poems while yet managing within them to be one of the makers of our times. The good, like gold, is where you find it, and it will probably be mixed with mud, sand, and gravel.

Still the remark was a fool's tug at sentiment, an effort at emotional salesmanship, perhaps even at self-salesmanship. Worse, it was a denial of the very nature of poetry, whose essential power is never in its subject matter but in the way in which it transcends its subject. My friend was a little liquid, a little self-seeking, a little sentimental. Very well. By the flaws in me I know I have no flawless friends. We are all self-seekers in some way. My friend, simply enough, was moved to blurt out a sentimental stupidity. But what can it be that moves readers to the same stupidity, they having no grounds for ambition in the poem?

I do not oppose sentiment. Sentiment ennobles a man and raises ideas to their human power. At the moment I don't know whether I am saying that last sentence myself or quoting Matthew Arnold. No matter. My point is that when we allow the sentiments we feel for a man as a total human being to become the measure of his poetic accomplishment, we are destroying the orders of perception. That destruction may spring from high motives, but it is destruction all the same. A poem cannot be measured by the biography nor by the social presence of the poet. It is measured only on the page.

And what is on that page is not a man but a formally constructed role the man plays, an act of artifice. Of passionate artifice, to be sure, of an artifice that seeks a true wholeness in nature (whatever that may mean), but still an artifice. The final human good of any poet lies only in that. His writing—whatever it is about—is either positive to human memory, which is to say, unforgettable, or it is negative to everything, which is to say, soon forgotten.

What he writes is only part of the man. Perhaps his best part. Perhaps, even, the one admirable part of an otherwise intolerable person. As that man in the batter's box may be superb at hitting home runs and be all but worthless in all else he does. A man's poems should, in fact, be his best presence. Where can a good poet hope to equal in his physical life what he is in his best poems? It is of the nature of poetry to engage a man at his best performance of himself. Form, rhythm, and the power of language enlarge him within the poem. Once he steps out of the resonance of his best role, the man is inevitably diminished. What poet has not known the numb letdown between poems, the fear that he will never again catch that resonance, the confusion of finding within himself nothing as orderly as the arrival and the capture of the poem?

The poet who tries to sell his poems by the force of his personality is a fool soliciting idiots. The reader who buys on those terms labels himself accordingly. Like the poems because you like the person, and you turn the orders of imagination upside down.

Unfortunately, many poets are engaging people. Not all of them—there is yet hope for a universal surliness of the flesh. Nevertheless, far too many poets turn out to be infuriatingly likable. I wish they could all be objectionable as sin. Except that I am not entirely sure of the objection to sin. Let me say, rather, as objectionable as assertive righteousness can make a man. Then you would have to like the poetry for itself, in spite of the poet; as, for example, one feels something like a total reverence for the author of the "Divine Comedy," while remaining reasonably sure that to spend as much as one week shut up with Dante Alighieri, a brilliant but stiff-necked and self-righteous Florentine bigot, would be an invitation to a colossal case of cabin fever.

The issue is confused, to be sure, and especially so because one function of every poet is the creation of a personality. Every good poet writes one poem more than his index shows and that is the total poem of all the others put together. In the total poem, every enduring poet leaves not only his words, his images, his rhythms, and his forms but a voice that speaks him as an individual, his personality. That personality, however, is a created thing. It is not in the life of the man, it is nowhere but in his poems. The different periods of any poet's work are always periods in which he changes his esthetic personality; as John Donne, for example, wrote in his various periods as a libertine, as the true lover, as a satirist, as a ceremonialist, and finally as God's own sweating dervish.

But what was he like in his study? at table? on the street? Or at a party, as my friend was—no longer the master of his page, but an uncertain entity among uncertain entities, driven to assert himself in ways his own introspection would tell him were false, but in ways nonetheless irresistible in the unrevisable moment.

Yield the man the mercy of kindness, but don't trust his salesmanship. He will reach the time when he does not himself trust it. You, as the reader, have no reason for not beginning at just that point of realization. Trust the page and what it can make happen to your nervous system, or damn it by the nothing it makes happen. But do not praise the page because the man is an affable fool, or hate it because he is an unpleasant one. A good page will survive everything, including the foolish salesmanship of its writer and the idiocy of his sentimental customers—and survival is the only measure of survival.

—JOHN CIARDI.

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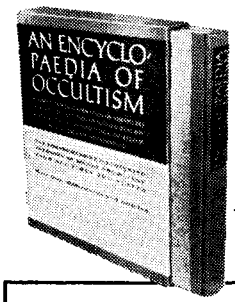

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The New Year and the Nation
Yearly review of domestic news.
Tuesday, January 1 (10:30-11 PM)

The Minuteman Missile
Part II of a documentary study.
Tuesday, January 1 (10:30-11 PM)

The First Lady
Historical vignettes, with Colleen Dewhurst, Nancy Wickwire, and Ann Harding.
Wednesday, January 2 (7:30-8 PM)

Impact of an Execution
Ralph Bellamy, Ruby Dee, and Peggy Ann Garner in a drama of a surgeon's dilemma.
Thursday, January 3 (10-11 PM)

The Role of Rhythm in Music
Bernstein and the N.Y. Philharmonic in works by Franck and Copland.
Saturday, January 5 (7:30-8:30 PM)

Projection '63
Shape of the news in the year ahead.
Sunday, January 6 (10-11 PM)

Closing the Ring
Churchill's memoirs of Teheran.
Friday, January 11 (7:30-8 P.M.

Tour of the White House with Mrs. Kennedy
Sunday, January 13 (4-5 PM)

Russians: Self-Impressions
Scenes from Russian literature.
Wednesday, January 16 (7:30-8:30 PM)

Parnassus '63
Readings from Shaw, Frost, and MacLeish.
Sunday, January 20 (11-11:30 AM)

Hollywood: The Fabulous Era
30 years of film history, with Henry Fonda.
Wednesday, January 23 (7:30-8:30 PM)

The World of Benny Goodman
Documentary profile includes USSR tour.
Thursday, January 24 (8:30-9:30 PM)

The Love of Three Kings
Curtin and Tozzi in Montemezzi's opera.
Sunday, January 27 (2-4 PM)

The Death of Stalin
Study of six crucial years in the Kremlin.
Sunday, January 27 (10-11 PM)

Mon.-Fri. Regularly Scheduled Programs
Continental Classroom
  Atomic Age Physics
  American Government
College of the Air
  The American Economy
Today
Calendar
Discovery '63

Mondays: David Brinkley's Journal

Tuesdays: Chet Huntley Reporting

Wednesdays: CBS Reports

Fridays: Winston Churchill—The Valiant Years
International Showtime
Eyewitness

Saturdays: Reading Room
Exploring
Watch Mr. Wizard

Sundays: Camera Three
Meet the Professor
Adlai Stevenson Reports/Issues and Answers
Wild Kingdom
This Is NBC News
Update
College Bowl
The Twentieth Century
Meet the Press
Walt Disney's Wonderful World of Color
Voice of Firestone
Howard K. Smith—News and Comment

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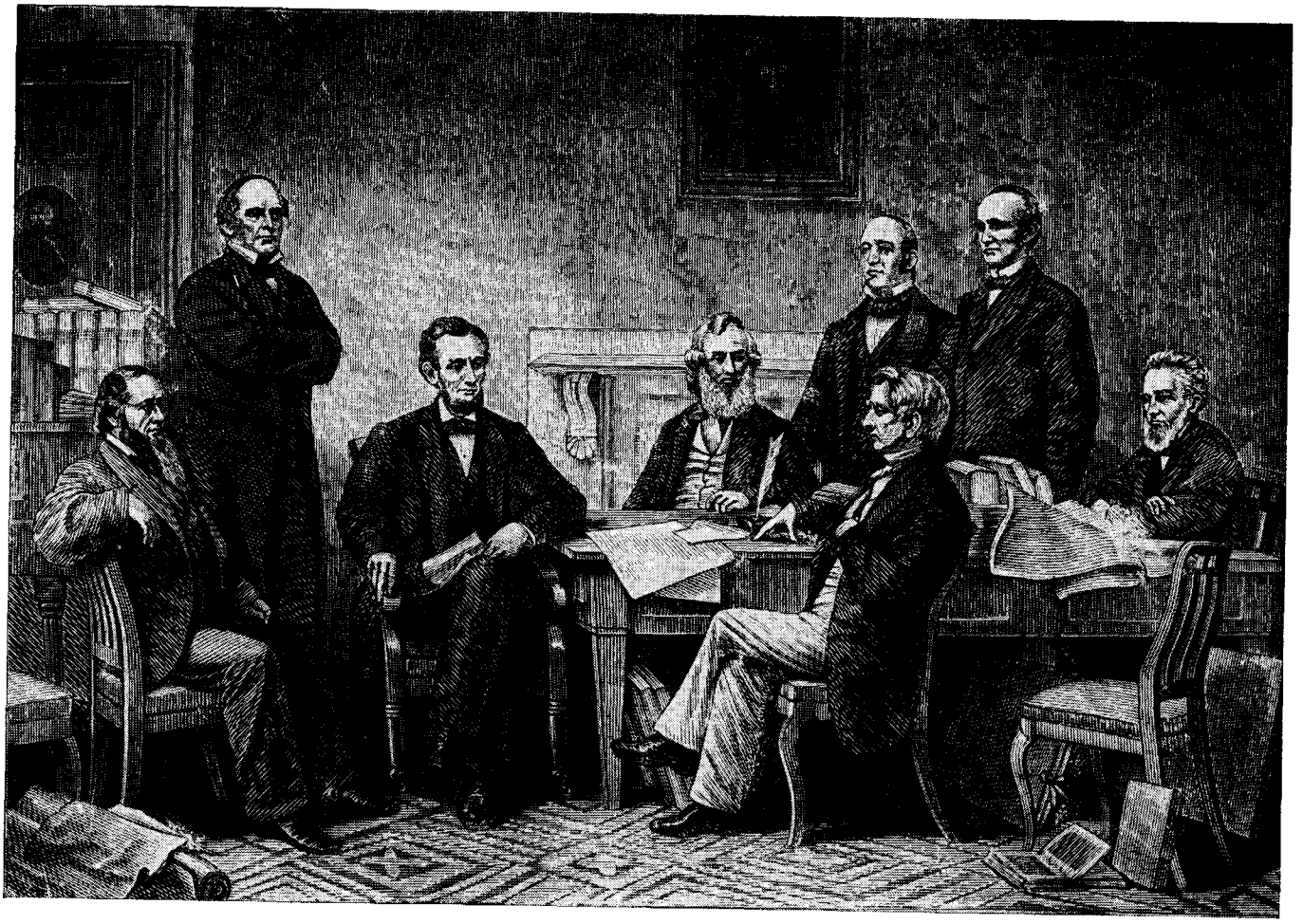

Signing the Emancipation Proclamation —*Bettmann Archive.*

THE CENTENARY OF EMANCIPATION

First Hopes, First Problems, and the Sad First Blunders

By ALLAN NEVINS

IN THE history of the United States, one great body of its inhabitants was long denominated "slaves" or "chattels." Then when a bloody war began, and two impetuous generals, John C. Frémont and Ben Butler, attacked its central cause, newspapers and military orders began to drop the term "slaves" and speak of "contrabands" and "refugees." On January 1, 1863, Abraham Lincoln made good his promise of the preceding September that all members of this great body of oppressed folk "within any State or designated part of a State, the people whereof shall then be in rebellion against the United States, shall be then, thenceforward, and forever free." After this edict, the former slaves or contrabands were termed "freedmen." A momentous social revolution had begun. But as Thomas Wentworth Higginson wrote at the time, this revolution would not be completed until the words "free men" took the place of "freedmen," and until the word "free" was interpreted in the broadest sense.

Lincoln's two immortal documents, the preliminary and final emancipation proclamations, represent one of the clear turning points in our social and economic development, and in the fulfilment of our national destiny. The stroke of his pen lifted the aims of the war to a higher level, infused a new moral meaning into the conflict, and gave our ideals of democracy far greater breadth and strength than they had previously possessed. It is true that for an initial hour on New Year's Day in 1863 the proclamation freed slaves only where the Federal Government as yet possessed *no* authority, and left them untouched where its writ ran in Missouri, Kentucky, and Maryland. But every southward march by Union troops thereafter was a liberating march. Everywhere that news of the proclamation penetrated, in Federal and Confederate territory, it sounded the death knell of slavery. Throughout Britain and continental Europe it rallied all liberal men to the Northern side. Month by month its power increased.

"Great is the virtue of this Proclamation," wrote Emerson. "It works when men are sleeping, when the army goes into winter quarters, when generals are treacherous and imbecile." It still works while men sleep and state leaders are treacherously obstructive.

Yet it was at once clear that while Lincoln's proclamation ensured the destruction of slavery, and opened a door not only to the self-liberation but to the self-elevation of the Negro, it created many more problems than it solved. Termination of slavery was a task rendered simple by war. Termination of racial distrust, jealousy, and friction

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was a peacetime task of endless complexity and difficulty. Lincoln had always foreseen that this second labor would require far more time, money, and planning than most easy optimists supposed. He had in fact foreseen this so clearly that until midsummer in 1862 he had favored emancipation only by gradual state action under federal stimulus and federal subsidization, with the use of national brains and energy in implementing, if possible, a vast federal scheme of Negro colonization abroad. He had not thought his ideas through, for he had never had the time; but at any rate he had been realistic and had looked far ahead.

WHEN he held his Hampton Roads conference with Alexander H. Stephens early in 1865, he told Stephens that he believed that the people of the North were as responsible for slavery as the people of the South; and that if the South then stopped the war, submitted to restoration of the Union, and fully accepted the abolition of slavery, he personally would support the payment of a fair indemnity to the former slave owners. To his cabinet on February 5, 1865, he courageously proposed a plan for paying the Southern states $400,000,000—which would have been a much-needed fund to help white and black alike to a new start.

In short, the great emancipator, amid all the anxieties of the war, did try to peer into the future; he did perceive that time and thought would be needed to deal justly with both the former slaves and the white people of the South, and to bring them into a constructive partnership; and he realized that the financial sacrifices of the war should be followed by large financial sacrifices for Reconstruction. He was ready to give the new problems of the nation the three essentials that, after his assassination, were most conspicuously lacking in the Reconstruction period: Patience, Planning, and Pecuniary Generosity. Had they been furnished we would now, a century later, stand far in advance of the point we have reached in our vindication of civil rights and social justice.

In the first effort to grapple with these new problems, during and just after the war, the main desideratum was careful planning and its indispensable basis, an accurate knowledge of the situation. It is difficult to exaggerate the ignorance, confusion, and prejudice that surrounded the nation's initial attempts to help the freedmen. Considering the widespread exhaustion and turmoil, these faults were perhaps inevitable and difficult to cure. At any rate, the government did too little, and acted too late.

When the Northern troops crossed the borders of the South in 1861-62, hundreds of thousands for the first time saw slavery face to face. They gazed at it with intense curiosity. Were the Negroes an utterly ignorant folk? Had they suffered greatly from the separation of families? How intense was their thirst for freedom? These questions rose in the minds of soldiers as black people, roughly garbed, uncouth in manner, and often hardly intelligible in speech, gazed from slave quarters at the marching columns or crowded in shy knots to the camps. The boom of guns and song of bugles brought them into sight just as these sounds sent many of their owners into hiding.

All along the border slavery showed a mild face. A Union officer put in charge of contrabands at Fort Monroe found that with one exception they made no complaint of severe floggings or systematic cruelty. A locust tree in front of the Hampton jail had been used as a whipping post, and they insisted that it be cut down; but only flagrant offenses like running away had been punished there. Many slaveholders had shown great kindness. Nevertheless, complaints of the sundering of families were numerous. "Where is your wife?" "She was sold off two years ago, and I have not heard of her since." As Virginia was a slave-breeding area, a similar answer was often given about children, sold as early as the age of eight.

Evidence of miscegenation appeared on every hand. Some contrabands who doffed shirts for manual labor seemed as white as the sunburnt troops, and many women trailed children who in color, features, and hair were half Caucasion. All refugees, with great emphasis, demanded freedom: "We want to belong to ourselves."

WERE they ignorant? These Virginia contrabands had learned much from watching Presidential campaigns, from the talk of their owners, and from occasional Negroes who could read. They instantly accepted the Yankees as friends. When asked if they thought themselves fit for freedom they answered with native logic. "Who cleared the land around here?" asked one. "I feed and clothe myself and pay my master $120 a year," replied another. They showed a general desire to learn to read or, if taught clandestinely by white playmates in childhood, to extend their skill. They knew, too, that they had no monopoly of illiteracy; of the Virginians who took the oath of allegiance at Hampton hardly more than one in fifteen signed his name. They worked hard under the July sun, and when set to toil on the fortifications with white soldiers sometimes did more and better work.

A future President, campaigning in West Virginia, concluded that the contrabands would do well when liberated. "These runaways are bright fellows," wrote Rutherford B. Hayes. "As a body they are superior to the uneducated white population of this state." The first agents to take charge of Negroes at Hilton Head, South Carolina, formed a clear impression of "developing manhood." One was especially pleased when the refugees there, deeming it wrong to use government candles for their evening meetings, took up a collection of $2.40 from the pittance they earned to pay for the lights. Everywhere along the coast the Negroes, under supervision, made good stevedores, carpenters, bridge builders, scouts, and guides, whom the troops found responsible and assiduous. "We could never get enough of them," testified Vincent Colyer, who undertook the oversight of freedmen on Roanoke Island after the battle of Newbern early in 1862. A number made invaluable scouts or spies. "They frequently went thirty to three hundred miles within the enemy's lines," writes Colyer, "bringing back important and reliable information."

THE Western influx into the army camps was greater than the Eastern and presented more problems. Yet Grant and the able assistant whom he appointed to take charge, Colonel John Eaton—a former superintendent of schools in Toledo—never lost faith in the capacities of rightly officered Negroes. Army labors would support only a small fraction of them. Grant's first important step was to put them to gathering and ginning whatever cotton remained in abandoned plantations within reach; some had brought useful teams and implements when they fled. His second step was to authorize Eaton to call on the quartermaster authorities for supplementary tools, clothing, and other supplies. Grant might have been made liable for hundreds of thousands of dollars worth of materials thus distributed, but with a characteristic cool-headed, resourceful, and prompt confrontation of the situation he never quailed at the responsibility. As refugee camps sprang up all over the Mississippi Valley, and capable men like A. S. Fiske, a Minnesota chaplain, tried to make them almost model towns, all freedmen were required to labor or offer some good excuse. After Adjutant-General Lorenzo Thomas made his Western tour in 1863 to arrange the organization of Negro contingents, enlistments moved apace. According to Eaton, "probably some seventy thousand

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colored troops were raised in the Mississippi Valley."

Eaton, Fiske, and their helpers became greatly impressed by the potentialities of the refugee Negroes. In a report to Grant during the siege of Vicksburg, which the commander sent on to Lincoln, Eaton asserted that their general intelligence was much higher than their superintendents had at first supposed; that house servants were brighter than field hands, showing the influence of a favorable environment; and that "all learn rapidly." He was not displeased to find that many drifted north to Cairo, which became a gateway through which they passed to larger opportunities in the North; some, after obtaining new skills and ideas there, returning to their home communities better equipped to care for themselves. He and his associates made the family the unit of community life, and found the freedmen touchingly eager to contract legal marriages; Fiske once married 119 couples in a single mass service. They encouraged religious activities no less than enlistments, so that Negro ministers flourished.

One night Eaton heard one minister addressing the Almighty with a generosity of spirit that men like Parson Brownlow might well have imitated. "Oh Lord," he intoned, "shake Jeff Davis ober the mouth of Hell, but oh Lord, doan' drap him in!"

As Northern troops penetrated into the Deep South they found more frequent evidence of the maltreatment of slaves. A shrewd carpenter serving with the 81st Ohio Infantry, Edwin W. Brown, examined for enrollment as army laborers a great body of hands who fled to the Union lines after Iuka and Corinth. Though he mentions one who spoke of the kindness of his master, he was impressed by the number branded with irons or scarred by the whip.

"One gang that I enrolled, sixty in number, had been so terribly abused, beaten, lashed, and branded that they were little better than beasts, and could hardly tell their own names, and not half of them had any idea about their own age, but all referred me to a bright mulatto girl of more than usual intelligence, of about twenty-five years of age, who had two children with her that looked to me white. As I put down her name I put the usual question, 'Are you married?' and received the answer, 'No!' 'Whose children are these?' 'Them's mine!' 'Whos their father?' 'My master!' "

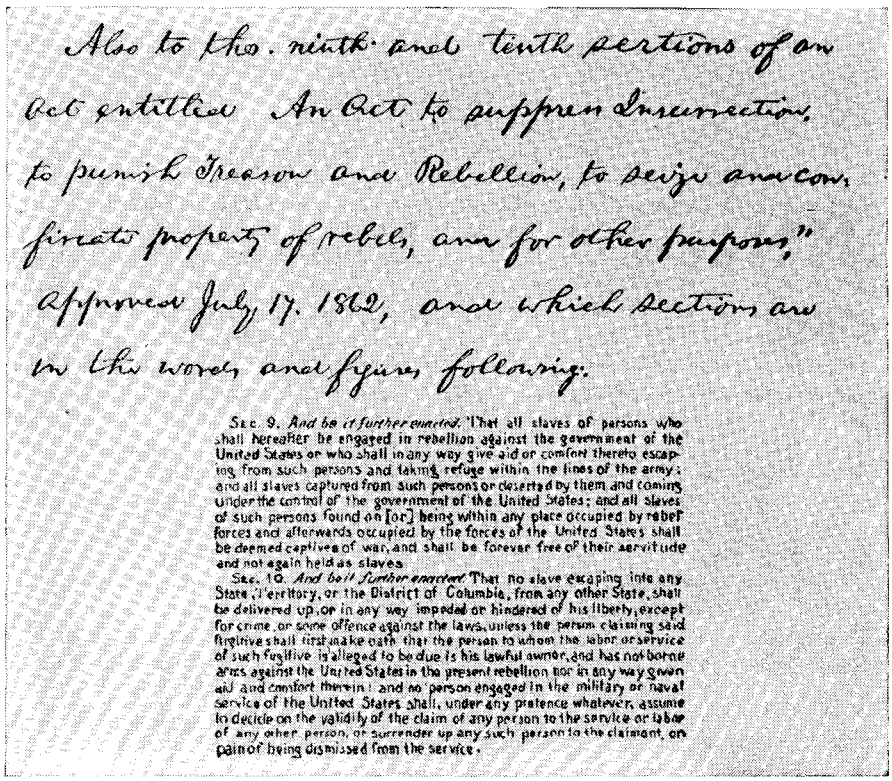
"As I enrolled this gang of plantation hands, and saw the great ugly seams on their backs, and actually great brands on their thighs, fully four inches long, burned so as to leave a deep red scar, and the embruted and pitiable condition of all of them, I thought Mrs. Stowe's Legree a saint as compared with the owner of these slaves."

The farther south the armies went the more primitive did the liberated Negroes appear. By the spring of 1863 those being sent upriver to Memphis struck the correspondent of the Chicago *Morning Post* as pitiably retarded. "Entirely of the poorest class, the field hands, but little above animals in appearance, dirty, wretched, their nakedness compromised by a rag or two . . . resemble more than anything else a herd of ill-conditioned orang-outangs. Some wear a piece of carpet or matting. A child is perhaps encased in an inverted salt or meal sack, with a hole in the top. Women sport old coats, many-colored and tattered. Many of the younger girls are arrayed in a single thin article of clothing, too flimsy for a real cover." The proportion of infirm, aged, and slow among the more than 50,000 freedmen who by the end of 1863 had collected in army-supervised camps along the Mississippi steadily increased. "The refuse of the plantations," one reporter called them.

As the armies thus pushed deeper into the South and the war lengthened, the knottiness, delicacy, and harshness of the task of lifting the freedmen and readjusting the relations of white and black became clearer. The capture of Vicksburg, for example, threw upon the government the care of about 30,000 refugees, and for a time their position was horrifying. These freedmen, two-thirds of them in or around the city and the remainder on the west bank, were crowded together in utter destitution, with hardly a single family properly fed, clothed, or sheltered, and with scarcely any physicians, medicines, or hospital care for the ailing—some dying in the roads. A Quaker representing the Friends' Association of Philadelphia for the Relief of Freedman was helplessly dismayed; when one camp gave him a feeling of utter discouragement, he was told that another near by was still worse. Gradually some Negroes were enlisted, others installed on plantations, and still others set to filling woodyards for steamboats. In time the Sanitary Commission supplied medicines, a capable army surgeon was appointed medical director of freedmen, and sick-camps were staffed with other physicians. But such crises kept recurring.

Late in 1862 prominent members of the Emancipation League, including Moncure D. Conway and Samuel Gridley Howe, sent questionnaires to a number of officers in charge of freedmen. How many could read and write, or were anxious to learn? Were they willing to work hard? Were they honest, chaste, and temperate? Did they show vengefulness toward their masters? The

(*Continued on page* 99)



Also to the ninth and tenth sections of an Act entitled An Act to suppress Insurrection, to punish Treason and Rebellion, to seize and confiscate property of rebels, and for other purposes," approved July 17. 1862, and which sections are in the words and figure following:

SEC. 9. *And be it further enacted*: That all slaves of persons who shall hereafter be engaged in rebellion against the government of the United States or who shall in any way give aid or comfort thereto escaping from such persons and taking refuge within the lines of the army; and all slaves captured from such persons or deserted by them and coming under the control of the government of the United States; and all slaves of such persons found on [or] being within any place occupied by rebel forces and afterwards occupied by the forces of the United States shall be deemed captives of war, and shall be forever free of their servitude and not again held as slaves.

SEC. 10. *And be it further enacted*: That no slave escaping into any State, Territory, or the District of Columbia, from any other State, shall be delivered up, or in any way impeded or hindered of his liberty, except for crime, or some offence against the laws, unless the person claiming said fugitive shall first make oath that the person to whom the labor or service of such fugitive is alleged to be due is his lawful owner, and has not borne arms against the United States in the present rebellion nor in any way given aid and comfort thereto; and no person engaged in the military or naval service of the United States shall, under any pretence whatever, assume to decide on the validity of the claim of any person to the service or labor of any other person, or surrender up any such person to the claimant, on pain of being dismissed from the service.

—*Bettmann Archive.*

Emancipation Proclamation, first draft—Hand-written portions are Lincoln's own, printed portions are from an existing Act of Congress.

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The New Mobility

As mid-century man fed the fires of his imagination with journeys into space, so another significant phenomenon of human mobility gathered greater momentum all across the face of the changing earth itself. This was modern tourism, an increasingly creative force among nations for fostering foreign trade, cultural enrichment, and international understanding.

Yet it is only dimly understood in its present dimensions and future potential, even by governments whose economies most benefit from it, and who stand to gain most from a two-way traffic in people-to-people contact.

As isolationism has become untenable, so parochialism has become intolerable. We are all companions of history, caught in an age when understanding is the only alternative to catastrophe, when world trade no longer follows the flag but the traveler, and when men will not suffer one half of a globe to be ill-housed, ill-clad, ill-fed, ill-trained, and ill-rewarded.

One rapidly emerging resource is tourism, which carries currencies into trade abroad, and brings home in return a firsthand awareness of peoples, problems, and prospects. Some 50,000,000 tourists, bent on business or pleasure during 1962, crossed over national boundaries and accounted for about $7 billion in world trade. The 7,300,000 Americans who went abroad and the 6,500,000 foreigners who visited this country were part of this traffic, exchanging some $3.4 billion in the process.

The scale and speed of present-day global transportation, whether by long-range jet or high-speed luxury liner, are all part of the scientific revolution that is transforming man's total relation to his planet, including his travel horizons, even as other planets move into his ken.

Yet these horizons are still oddly circumscribed. During the past year it is estimated that 60,000,000 adult Americans made no trip longer than 200 miles from their home, and nearly 75 per cent of U.S. adults still have never flown on an airline.

In our work-centered, hometown-oriented culture, investment in leisure such as foreign travel conflicts with old mores, despite the admonition of our Declaration of Independence, which listed the "pursuit of happiness" as coequal with life and liberty in a free democracy. This is part of the familiar cultural lag, compounded, of course, by the considerable cost of foreign travel. Still, 1,600,000 Americans journeyed overseas in quest of trade, recreation, or knowledge, and more than 1,000,000 are stationed abroad in the service of our country. The tourist, as the Soviet Union keenly understands, is part of the shield of national security.

Thus the infusion of the new mobility in our society mounts. President Kennedy, who sponsored the establishment of the U.S. Government's first organized effort to persuade more foreign visitors to come to our shores as a vital source of gold payments and of worldwide understanding for America, had this to say on the modern role of travel:

"Travel has become one of the great forces for peace and understanding in our time. As people move throughout the world and learn to know each other, to understand each other's customs and to appreciate the qualities of the individuals of each nation, we are building a level of international understanding which can sharply improve the atmosphere for world peace.

"Improved transportation facilities and the rising standard of living throughout the world have created a new kind of 'ism' which one might term 'mobilism.' This force can play a significant role in the continued development of mutual understanding.

"To be effective both as an economic force and communications medium, travel must flow in two directions. We hope that our American citizens will continue to travel extensively abroad, to learn other countries' customs, and to give other peoples an opportunity to meet and know them. We, in turn, are embarking on a new program to bring other people to our country so that they may taste our hospitality and may learn our customs and way of living.

"The travel industry plays the key role in stimulating this flow of the world's peoples . . . , a most important international activity."

It is no accident that the United Nations plans to hold a conference of perhaps 100 nations in Rome this year to formulate new policies and programs for the facilitation, development, and promotion of international travel.

As we embark on a new year, it is symbolic that the United Nations, the United States, and other governments, as well as the transportation and travel industries, are engaged in concerting a vast conjointed enterprise to bring the peoples of the earth closer together in greater and greater numbers.

It is in this same spirit that *Saturday Review* again devotes much of its first issue of 1963 to what one contributor refers to as the "pursuit of peregrinating happiness." This pursuit is an art, and it is not an easy one to master if the public benefits as well as the private joys of travel are to be fully realized. But the wise practice of this art by growing numbers of people represents such an opportunity for national and individual enrichment of life, as well as for the reinforcement of peace, that *SR* again urges all those concerned, especially in industry and government, to serve—not exploit—the new mobility, nurturing man's diversity in peace, encouraging a varied, versatile cultural matrix in which all forms of social, economic, and political progress can flourish.

—W.D.P.

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LETTERS TO THE EDITOR

..OW HEAR THIS

N.C.'s EDITORIAL "The Noise Level Is Rising" [*SR*, Dec. 8] should receive serious consideration. The annihilation of silence and of the privacy it offers for quiet thought and serenity of soul has other and even more dangerous effects on our cerebral and sympathetic nervous systems. Life's tensions and stresses are aggravated; neuroses and psychoses thrive in this climate of sound and fury.

There are also grave pathological changes in the delicate mechanisms of the inner ear and auditory nerve. These result in a syndrome of torturing subjective noises and reduced sensitiveness to the nuances of sound and music, with ultimate partial or total deafness.

JOSEPH KRIMSKY, M.D.,
Audiologist,
Veterans Hospital.
Huntington, W. Va.

CONGRATULATIONS on "The Noise Level Is Rising." I am sending copies to such people as my dentist, who likes to hear music and news as he works on me, to my double discomfort; to cab drivers who cannot hear me when I ask them to please turn off their radios to get the correct address of my destination; to my hosts who feel that captive background music at their dinner parties provides entertainment for me better than they themselves can offer; to business offices where people are believed to work more efficiently under stress. I will join and secure members for the first aggressive national organization that also dedicates itself to eliminating the rising noise level. . . .

EDWARD H. WEISS.
Chicago, Ill.

THERE IS NO ESCAPE. There is music piped into the newest college and university library reading rooms; there is appropriate music in the maternity ward and the mortuary; there is music in the Boston subways, in the St. Louis stockyards and California graveyards; there is music in the prisons. Bertrand Russell's major complaint during his last confinement was his constant subjection to programmed music. . . .

Who is for forming an Anti-Background Music Crusade?

RICHARD S. HALSEY.
University City, Mo.

THE REVOLUTIONARY GENERATION

WE WHO SOMETIMES wonder whether our education is not primarily addressed to the art of winning races applaud Dr. Harold Taylor for his perceptive and sympathetic "Portrait of a New Generation" [*SR*, Dec. 8].

It is ironical indeed that educators, who have traditionally inspired an idealistic estrangement from the shallower values of society, now feel compelled to adopt those very values in operating their "educational hierarchy." The student who rebels, however intelligently, does not have time to run races. And businessmen, politicos, educators, and many of his fellow students often seem to him to be of the same ilk.

If Dr. Taylor's remarks were seriously considered, perhaps the relationship between educator and student could again become something more than an uneasy alliance. There are some in the "New Generation" who hope this may be effected before they give up in exhaustion, or more probably disillusionment, at the next finish line.

MARC E. GREEN, '65,
Amherst College.
Amherst, Mass.

I AM CERTAIN that Dr. Taylor's belief that the "new generation" is liberal is no more subject to proof than is Barry Goldwater's belief that this same generation is conservative.

However, I cannot understand how Dr. Taylor could conclude that our liberal students are either revolutionary or original. I concede that every "new generation" revolts from its elders, but the only way for a youth to do this politically today is for him to be either a socialist or a conservative. The New Deal, the Fair Deal, and the New Frontier have passed into law most of the liberal ideas. For example, Dr. Taylor cites the Peace Corps as an example of how the "new generation" has rebelled from the Kennedy generation. It has been my belief that this was part of the Kennedy program. . . .

Indeed, the United States could become more liberal without being completely socialistic, but for a student to be rebellious he will have to make a right turn.

ROBERT WATTS.
Champaign, Ill.

I WOULD LIKE to commend Dr. Harold Taylor for his article "Portrait of a New Generation." He brought to light a fallacy in our educational system which I feel has risen in the last few years because of the pressures society has put on our "new generation."

We are not taught to think, but rather to recite facts which may be important, but have no meaning for us. As a high school student, I feel that I am not alone and I thank Dr. Taylor for opening my eyes wider, so that I can see the problem more clearly. I hope there will be some changes.

Many students are being turned away from colleges and jobs because they did not "play the system" and "win the requisite marks."

LAURA SIMMS,
New Utrecht High School.
Brooklyn, N.Y.

INTEGRATION ON TV

I WISH TO COMPLIMENT Robert Lewis Shayon on his fine article "Living Color on Television" [*SR*, Nov. 24], concerning Negroes on TV.

His point of view is one which we discuss frequently in board meetings of the National Urban League, and we have wondered how we might go about getting it expressed. There are so very many fine Negro entertainers, and it is time that we get over our prejudices in order to enjoy them more often.

I live in the deepest part of the South, and I do think, in all honesty, that the market will surely not suffer because of integrated programs. The shrill group of protectors make such a racket that they are often taken for the whole voice of this region, but their number is, I am happy to say, dwindling rapidly.

MRS. CHARLES KELLER, JR.
New Orleans, La.

THROUGH HISTORY WITH J. WESLEY SMITH
"I'm afraid that last phrase would be a little strong for our readers, General Sherman. May I quote you as saying 'War is—er—unpleasant'?"

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SR GOES TO THE MOVIES

View from the Couch

IN introducing his new film, "Freud," John Huston has written, "I did not want to make a biography of Sigmund Freud. I wanted to dramatize his conception and birth of psychoanalysis." This is fair enough; and if there is any complaint, it is that Huston has been perhaps too scrupulous in not overstepping his mark. His film coldly and intelligently surveys those faltering, reluctant steps that led ineluctably to Freud's basic premise, that sexuality begins in infancy; and it embraces the astonishing processes of repression and reversal that the unconscious resorts to in smothering feelings of guilt. Huston has not truckled to his audience, has not sought to make science easy and fun. Neither, however, has he solved the problem of making it striking and significant.

All too rarely can one raise the charge of overintellectualization in the movies, but that certainly seems to be the case here. The script, by Charles Kaufman and Wolfgang Reinhardt, is so bent on exposition, so concerned with concepts, that fully half an hour goes by before anything resembling a character appears on the screen. Until that time, we see Freud (disconcertingly called "Siggy" by his family and friends) in a series of unremarkable situations.

Actually, Freud, as played by Montgomery Clift, remains a rather cold and elusive fish throughout the picture, staring stonily at his patients, or pacing rooms and streets with a curiously stiff, ungainly walk. But then he is set up in practice by his friend, Dr. Breuer (Larry Parks), and we begin to delve into the case histories that shaped his theories. No matter that a program note informs us that these cases are combinations, or confections, derived from Freud's notebooks. Once the dreams start coming, etched with artful economy by Douglas Slocombe's camera, the picture achieves a visual excitement only fitfully apparent elsewhere. In harshest black-and-white, they stunningly suggest that eerie underworld of sexuality and symbol that Freud penetrated.

NO less fascinating, and often far more horrifying, are the hallucinations of his patients. The scene in which Carl (superbly played by young David McCallum) strips his father's military tunic off a dressmaker's dummy and passionately embraces the female figure beneath is a vision of madness of almost unbearable intensity. And the revelation by Cecily (Susannah York), under Freud's probing questioning, that the hospital in which her father died was in fact a brothel, and that the nurses in attendance were actually prostitutes, is fashioned by Huston into images that subtly, masterfully suggest the duality of the girl's remembrance. Freud's own recollection of a childhood fantasy in which his mother, smiling lustfully, advances upon him in his bed, is such a commingling of motherliness and obscenity that one suspects Rosalie Crutchley may be one of the world's great actresses.

Despite all these virtues, however—to which must be added Huston's own beautiful reading of his lofty prologue and epilogue—"Freud" seldom touches through on any human level. One wonders for whom it was created. For confirmed Freudians, it must inevitably appear an oversimplification, albeit sincere and essentially honest. And for the rest, it is as remote as pure science has always been—mainly because Huston has insisted on holding Freud at arm's length, showing us the mind instead of the man.

Just the opposite is the case with "David and Lisa," a small, lovingly wrought film that presents the case histories of two emotionally disturbed adolescents. It would be too much to say that the film is all heart: There is a strong, guiding intelligence behind both Elenore Perry's screenplay (based on a novel by Dr. Theodore Rubin) and Frank Perry's sensitive direction. But it is the heart that is reached for, and ultimately attained, as we follow the efforts of children who, shunning the outside world that has maimed them, begin to find help and understanding in each other.

Compared to Huston's film, "David and Lisa's" dream sequences seem obvious and synthetic; but only here does the picture's shoestring budget show through. Shot in Philadelphia, it turns to an advantage the necessity for real streets, real houses, real rooms. And lacking star names, it has created stars out of Keir Dullea and Janet Margolin, who deservedly won the Best Actor and Best Actress Awards for their work in this film at the San Francisco Festival last November. But transcending all technical achievements is the film's warm and profound sense of human beings reaching out toward each other, and in that contact gaining strength and serenity. Perhaps the coldness of "Freud" stems from the fact that its characters, in their search for "wholeness," probe solely within themselves.

—ARTHUR KNIGHT.

"BEST AMERICAN FILM OF THE YEAR!"
—Time Magazine

DAVID & LISA

TRIPLE AWARD WINNER!

"Best Actor!"
"Best Actress!"
—San Francisco Film Festival

"Best New Director!"
—Venice Film Festival

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JANET MARGOLIN
HOWARD DA SILVA in
"DAVID & LISA"
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SR's BEST FOR 1962, selected by Arthur Knight and Hollis Alpert:

"Lawrence of Arabia"
"La Notte"
"A Taste of Honey"
"Electra"
"Jules and Jim"
"Lolita"
"Viridiana"
"The Loneliness of the Long Distance Runner"
"Last Year at Marienbad"
"Divorce, Italian Style"

And Noteworthy—

"The Miracle Worker"
"The Island"
"The Manchurian Candidate"
"Lonely are the Brave"
"Yojimbo"
"Through a Glass Darkly"
"Joan of the Angels"
"The Day the Earth Caught Fire"

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All the King's Camels

FOR THE theatregoer, the motion picture "Lawrence of Arabia" [*SR*, Dec. 29] poses a special question. How does playwright Robert Bolt's first screenplay and stage actor Peter O'Toole's first film portrayal compare with Terence Rattigan's "Ross," in which Sir Alec Guinness played T. E. Lawrence for London audiences a couple of seasons back?

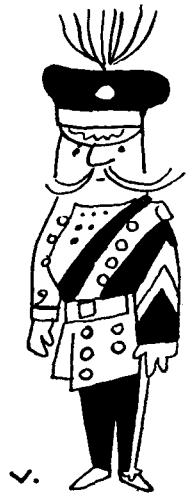
Both begin by asking for the truth about this legendary figure. Both go on to present a series of adventure-story episodes in the desert. And both employ similar theatrical tricks. The stage play suggested that Lawrence was an iron-willed, self-assured intellectual with a hidden weakness for sensuality which the Turks deliberately forced him to recognize by submitting him to the masochistic pleasures of flagellation and homosexual violation, and that this new awareness caused him to seek obscurity and companionship as an enlisted man in the RAF.

The screenplay doesn't categorically deny this possibility but it paints Lawrence more as a rebellious young humanitarian fed up with the fat stupidity of British army life. If he has a motive for leading the Arabs against the Turks, it seems to be some desire to shame the barbarous Bedouins out of their inhuman contempt for a human life, and out of their superstitious belief that they are merely living out a destiny that is already "written." Later we see him in a mad period when he appears to have accepted the notion that he is a god and becomes a shameless exhibitionist. This leads him to push his luck and results in his capture by the Turks, who do not know who he is but who beat him brutally, with the result that he discovers he is not superhuman. (His awareness that he could enjoy killing came much earlier). The remainder of the motion picture is less personal and more concerned with the political and historical factors that permit a stolid and duplicitous British system to pluck the fruits of the Arab's less disciplined campaign. Lawrence and Prince Feisal have dreamt of a poetic Arab state, but as is the case with most inspired rebellions, the systematic bureaucrats take over.

Thus, as in his play "A Man for All Seasons," Mr. Bolt has started with a promise to explore the motives and personal convictions of a hero, but has ended up with a picture of the forces that operate around a stubborn victim whose mystery remains essentially unrevealed. And, oddly enough, the best lines in the screenplay are given not to Lawrence but to others.

Indeed, there are two marvelous remarks that are really theatre dialogue. The first is Prince Feisal's: "With Major Lawrence, mercy is a passion. With me it is merely good manners. *You* may judge which motive is the more reliable." The other is spoken by the wise old British diplomat who tells the "indignant" Lawrence: "If we've told lies you've told half-lies. . . . And a man who tells lies—like me—merely hides the truth. But a man who tells half-lies . . . has forgotten where he put it."

Mr. Bolt and Mr. O'Toole seem to be in the camp of the half-liars who have a passion for a very much more satisfactory world than is anywhere in sight.



Conversely, both Mr. Rattigan and Sir Alec appeared more resigned to an only slightly improved society achieved within the framework of good manners and well-deliberated lies.

IT would be facetious to say that the principal difference between these two writers is that whereas Rattigan tends to make his villains less sympathetic in order to make us admire his heroes, Bolt tends to make his villains more sympathetic in order to make sure we like his heroes for the right reasons. Yet at those times when it is being something more than a good Middle Eastern, "Lawrence of Arabia" is not glorifying Lawrence's courage, but rather is searching for the external factors which led a man of reasonably ordinary capacities to behave so extraordinarily. —HENRY HEWES.

RADIO CITY MUSIC HALL

DORIS DAY
STEPHEN BOYD
JIMMY DURANTE
MARTHA RAYE
IN BILLY ROSE'S
"JUMBO"
Produced by Joe Pasternak and Martin Melcher
Directed by Charles Walters
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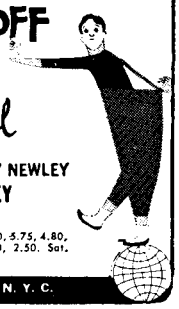

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TV AND RADIO

Innocent Jeremiah

TELEVISION'S No. 1 attention-getter is "The Beverly Hillbillies," a situation-farce on view Wednesday nights over the CBS Network. A recent A. C. Nielsen Company rating showed that almost 16,000,000 homes watch this series. The episodes are built on the absurd adventures of an Ozark Mountain family that struck oil on its land and bought an estate in the Hollywood area. The family is pure comic-strip, the dialogue outrageous corn, but even highbrows find themselves laughing in spite of themselves.

As a sleeper hit of the season, "Beverly Hillbillies" has aroused puzzled frustration among many observers who hopefully scan television's horizon for signs of improvement in mass taste. The program may be an esthetic regression or a wry reminder of fundamental facts about television's audience. In sociological perspective it is a contribution to social criticism. Its primary magnetism inheres in its unendurable challenge to our money-oriented value system.

To understand the success of "Beverly Hillbillies" one must look at two other popular and lasting television shows — "The Jack Benny Program" and "The Price Is Right." Benny survives because he is Mr. Pinchpenny, the man who saves mountains of nickels in subterranean vaults. This is an anachronism in contemporary life—a relic of the time of the old Protestant-banker ethic when to save was virtue, to spend vice, and to go into debt a sin. Comedy, as we know, is a weapon with which society socializes inferiors. It ridicules them into conforming. When viewers laugh at Benny's miserliness, they are comforted by the sense that they are not like him. Jack endures because he has become the important devil of thrift to be exorcised in the sacred rite of installment buying. "The Price Is Right," on the other hand, is the angelic face of the identical ritual. Here conspicuous consumption is worshipped in all the fine frenzy of sanctioned release.

To this pleasurable Eden is applied the abrasiveness of the moral values of "Beverly Hillbillies." Paul Henning, the producer of the program, wrote a description of the series in a recent issue of *Telefilm* magazine. "Our characters," he said, "will remain honest, sincere, moral, and loyal people in a setting of sophistication of modern life." The Clampetts—Uncle Jed, Granny, and Elly May and Jethro, the young adults—are rural millionaires who just naturally persist in their Ozark Mountain ways. They wear the same rags in their mansion in Beverly Hills (thus violating the rags-to-riches mythology); they eat the same plain regional food; they display a shocking inability to grasp the significance of their $25,000,000. To them the stock market means cattle and sheep. They keep animals on their tennis court.

Family to them implies obligations to be accepted willingly; neighborliness is unassuming and real. This idealized bucolic innocence is accompanied constantly by a vaudeville patter. Granny is told by a neighbor that "Grandma Moses painted primitives," to which she replies, "I've whitewashed some walls myself." Jethro is asked by a lady who is serving, "How do you like your tea?" and he answers, "We don't know, ma'am; we haven't tasted it yet." The rural jokes, however, do not negate the rural values. To the neighbors who live on the adjacent estate, the Clampetts are an affront. The high-society wife doesn't know they exist, and her banker husband works furiously, through his secretary and butler, to socialize the Clampetts quickly before his wife finds out about them. The hillbillies resist, however, and the struggle's twists and turns constitute the weekly plots. The horror experienced by the neighbors is ours. The standards of the Clampetts are heretical. They cannot be endured because they require that we re-examine our own standards and discover their hollowness.

It is this fear of moral contagion, of possible self-exposure, that engages the attention of 16,000,000 American homes every Wednesday night. Like Jack Benny, the Clampetts are inferiors who must be ridiculed into behaving acceptably; but Benny suffers our sins of pride, the Clampetts do not. We share the urgency of their neighbor's crusade; we are deeply involved although we may not be aware of the underlying drama. We return hoping to see them finally exalted—or conquered—by our values. This, of course, they never will be: it would destroy the basic tension of the situation. Valid social criticism with a top ten Nielsen is an absolute rarity in television. This is the true measure of the success of "Beverly Hillbillies"—first of its kind.

—ROBERT LEWIS SHAYON.

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MUSIC TO MY EARS

Ives on the Organ, Schoeffler and Milanov

BY FAR the best musical sound yet heard in Philharmonic Hall was produced by its brand-new Aeolian-Skinner organ when it responded to the artistry of three invited performers at its dedicatory concert in mid-December. This was neither indictment of the many fine musicians who had performed there in the prior twelve weeks nor special praise for E. Power Biggs, Catharine Crozier, and Virgil Fox, who took turns at the console. Rather, it was a tribute to the manufacturing team headed by Joseph Whitford, tonal director for A-S, who made the machine do the bidding of man as the surroundings required.

Furthermore, its pipes speak from many feet above the floor of the stage, which gives them a different access to the listener than an orchestra or individual performers. In addition, the canopy of "clouds" above the stage was higher than at any prior time (not only for acoustical reasons relative to the organ pipes, but also to clear the view of them to those listening at far points of the auditorium), which conferred a benefit.

Primarily designed to serve the needs of the symphony repertory (it went into such service almost immediately in the Philadelphia Orchestra's performance of "Messiah" a few days later), the various "divisions" nevertheless showed themselves admirably adaptable for concert purposes. Prevailingly, the sound of the instrument is bright and unmuffled, cleanly responsive under maximum stress to the biggest climax of the Bach D minor Toccata and Fugue brilliantly performed by Biggs. Its bass response was full and well projected, a combination hitherto not observed in the hall. This was, doubtless, the product only of an all-out effort against what William Schuman, Lincoln Center's president, in a pre-concert statement said "may without fear of contradiction be described as its famous acoustics." The allusion earned laughter, as it was intended to.

Biggs earned the most spontaneous response of the audience not with one of the three works commissioned for the occasion from Virgil Thomson ("Pange Lingua"), Henry Cowell (Hymn and Fuguing Tune No. 14), and Vincent Persichetti ("Shimah B'koli: Psalm 130"), but with his performance of Charles Ives's "Variations on 'America.'" A product of music's most fearless maverick at seventeen, it proclaims in unmistakable terms the basic doctrine of his innovations to come—mixed tonalities, impudently unconventional counterpoints, and blandly independent conclusions from unrelated premises. The guffaws of the organ-wise audience (invited under Interfaith auspices) told Biggs that his musical witticisms had captured their approval before the applause confirmed it.

FEW singers at the Metropolitan in recent years have received a greater compliment than was tendered to Paul Schoeffler at his return to sing Hans Sachs after an absence stretching back to 1956. He was expected, by those who knew his work, to sing well and he did. To those who didn't, he was quickly recognized as a master of his art, in this costume or any other. In no case was there allusion to or indulgence for the years he bears so staunchly, for at sixty-five he is perhaps the oldest singer to attempt so long a part in the history of the theatre. Others of such senior bracket include Ernestine Schumann-Heink, who excelled all others in managing the "Siegfried" Erda at seventy-two, Léon Rothier, in the mid-sixty area when he performed Mephistophélès in his farewell, and Giuseppe DeLuca, who bounded happily through Rossini's Figaro when he was "only" sixty-four.

But the stretch of singing Schoeffler undertook is something like all three of the others combined, and he held the part in the hollow of his hand from 7:30 to nearly midnight. It had its roughnesses and its limitations (especially in "Jerum! Jerum!" where suitable volume was hard to come by), but there hasn't been such a "Fliedermonolog," for reflective poetry and sympathetic tenderness, since Schoeffler last sang it himself. And in the way that is now natural to him after decades of identification with the part, he is every inch the perspicacious poet, one moment giving assent to Pogner's high-minded initiative, the next snooping energetically into the affairs of Eva and Walther, all the while pulling the strings of purpose just as Wagner meant Sachs to do.

For all the favor to the audience, this kind of artistry was no boon to his fellow performers, especially those with all the voice Schoeffler lacks and few of the stage years in which he has acquired his experience. Youngest of them (at the Metropolitan at least) was the American-born Jess Thomas, who made his debut as Walther. Everything about his bearing, poise, and good routine sustained the reports that had preceded him from Germany. He also has a voice of size and quality, with an uncommonly flaring top for a performer of German roles. The timbre is a little harder, dryer than might be preferred, but it may be that his schooling in three R's of vocalism—ring, resonance, and richness—will show itself in higher degree next time. Ingrid Bjoner's steadily improving Eva makes her effort consistently listenable from first to last. Were Charles Anthony to share a like upgrading of his finely fluent David, it could give him high rank in this specialty, which is not often served by tones of his Italianate flexibility.

After twenty-five Metropolitan years, Zinka Milanov proved at a gala evening in her honor that she is still capable of charming an audience in the performance of her best part—which is, of course, Zinka Milanov. The opera was "Andrea Chenier" and the costume she wore was Maddalena's, but the gestures and postures, the attitude of uncomplicated amazement at her own dramatic prowess, were vintage Milanov. She did some fine singing here and there, too, especially in a rafter-ringing second-act duet with Richard Tucker. Not much attention was attracted to a new Italian character actor in the role of a Spy, but Mariano Caruso is a good embodiment of notable Italian operatic tradition, one who knows how to etch a deep line with small strokes and point the character he is playing with apt vocal detail.

Also of interest in the pre-holiday period was Régine Crespin's first Verdi role at the Metropolitan, Amelia in "Ballo." Of vocal power she disposed an abundance, with a finely threaded piano tone early in Act III, and a burst of full voice equal even to topping Tucker's maximum production at the act's end. However, Miss Crespin will have to be more fastidious about some details in the in-between registers of power, as well as more dutiful about intonation, if she is to win a reputation as a good Italian singer as well as a popular one. It could, simply, be that she is not as adept in Verdi's native tongue as in her own (French). But an artist of her qualities need not settle for evasions of any challenge a role contains.

Not in years has the Metropolitan offered so fine sounding a "Don Giovanni" as its most recent one. Partially responsible was a combination of intent and accident which brought together such established Mozart stylists as Leontyne Price (Donna Anna), Lisa Della Casa (Donna Elvira and Nicolai Gedda (Don Ottavio) with Cesare Siepi as the Don

(*Continued on page* 100)

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Quiet Flows the Yangtze

By GRANVILLE HICKS

IN THE past I have been astonished and dismayed, as all teachers of writing courses must have been, by the invincible optimism of most beginners. When I have pointed out that the literary life, satisfying as in many ways it may be, is arduous and as a rule badly rewarded, I have been told of this person or that who leaped in one bound to fame and fortune. From now on we can expect to hear about Richard McKenna, whose first novel, published when he was nearly fifty, won the Harper's Prize, was chosen by the Book-of-the-Month Club, and was sold to the movies.

What is the nature of the book—"**The Sand Pebbles**" (Harper & Row, $5.95)—that has achieved so dazzling a success? The first thing to say is that it fits into none of the categories to which best-sellers can usually be assigned. Its background is the Chinese revolution of the mid-Twenties, the revolution in which Chiang Kai-shek came to power. Its hero is a machinist's mate assigned to duty on an antiquated gunboat, the *San Pablo*, that patrols the upper reaches of the Yangtze River. It has only the mildest sort of romantic interest, and its treatment of sexual activity is unsensational. Yet a good many astute judges have already decided that it has merit and will be popular.

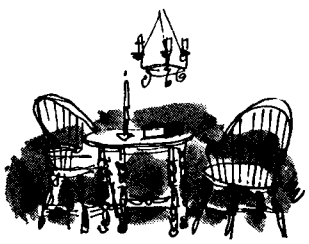
Although, as I shall make clear, I have reservations about the novel, I do think it has merit, and I believe that it might have sold well even without benefit of the ballyhoo it is receiving. So far as popularity is concerned, its great attribute is its freshness. Mr. McKenna is writing about a historical episode unfamiliar to most of us—though many years ago André Malraux wrote about it in a wholly different vein in a truly great novel, "Man's Fate"—and he sees it through the eyes of characters that cannot be pigeonholed. His writing is straightforward and simple, even artless, and if it gives no great pleasure, it never gets in the way of the reader. The spirit behind the book, the spirit of Richard McKenna, is warm and honest and open and likable.

The hero, Jake Holman, is just a little like Prewitt in James Jones's "From Here to Eternity." Both men have experienced troubled, unhappy boyhoods. Both have chosen to spend their lives in the armed forces, though both are distrustful of military values and are nonconformists by nature. As Prewitt has a kind of mystical devotion to his bugle, Holman has his mystique of the machine. Holman is a gentler man than Prewitt, but he has the same gift for getting into trouble. If the parallel must not be made too much of, it does exist.

At the beginning of the book McKenna writes: "Jake Holman loved machinery in the way some other men loved God, women and their country. He loved main engines most of all, because they were the deep heart and power center of any ship and all the rest was trimming, much of it useless." This is his faith, which he gladly preaches when he finds a promising disciple, as he does in one of the engine-room coolies, Po-han. The initiation of Po-han into the ways of reason, as opposed to "monkey see, monkey do," is one of the book's most effective incidents.

Much of what Jake regards as trimming is to the commanding officer of the *San Pablo*, Lieutenant Collins, the heart and soul of life in the Navy. Collins has his own mystique. In a Flag Day speech to the crew he says: "We serve the flag. The trade we all follow is the give and take of death. It is for that purpose that the American people maintain us. Any one of us who believes he has a job like any other, for which he draws a money wage, is a thief of the food he eats and a trespasser in the bunk in which he lies down to sleep." As the whole book is intended to show, Collins is not spouting words: this is the code by which he lives.

There is yet another faith at work among the characters of the story—the more conventional faith of Christian missionaries. Its principal spokesman is Craddock, the fanatic who leads the China Light mission; but McKenna has chosen to concentrate on one of Craddock's young associates, Shirley Eckert. In Shirley the Christian spirit leads to a deep compassion for the Chinese people and hence to sympathy with the revolution.



The story develops through a series of incidents, many of them truly dramatic. One of McKenna's triumphs is his account of the repairing of an engine, which he makes as heroic as a labor of Hercules and as exciting as a football game. The description of Po-han's fight is in a more familiar vein, but McKenna does it well. One of Jake's shipmates has an affair with a mysterious Chinese girl, and here again the author avoids the conventions of romantic fiction. The skill with which he develops one incident after another keeps the story moving at a vigorous pace.

Always we are confronted with the misery and degradation of the Chinese people. Almost all the work on board the *San Pablo* is done by coolies who have no official status whatever and who are consistently treated by officers and crew as inferior creatures. Jake rebels against this system, at first principally because it keeps him from his beloved machines. Later, as the revolution becomes more aggressive and the *San Pablo* is virtually besieged in the harbor of Changsha, he comes to feel in a vague way that unless the Chinese are treated as human beings he cannot be fully human himself.

Most of the story is told from Jake's point of view, and we find him attractive. Some passages, however, are written from the point of view of either Lieutenant Collins or Shirley Eckert, and these help to define Jake's limitations. Collins's judgments have to be taken seriously, even though he is, to me at any rate, an unsympathetic character. Shirley, who is at one point half in love with Jake, also sees his limitations, but she sees his possibilities as well, although in the end she recognizes that they are not likely to be realized. One feels that McKenna himself likes Jake but is determined not to obscure his shortcomings, and, because he handles this problem rather clumsily, Jake often slips away from us.

The failure to come to terms decisively with his hero is only one of McKenna's faults. Although he is capable, as I have said, of strong and dramatic narrative, there are dull stretches, irrelevant episodes, excessive detail. The flat writing grows tiresome in so long a novel, and one is grateful for those passages in which the style lifts itself above its customary level. Richard McKenna, I'm afraid, is, in spite of the success he has had, essentially a beginner, an amateur, though almost an inspired amateur.

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Rice Rations and Nuclear Weapons

"The Other Side of the River: Red China Today," by Edgar Snow *(Random House. 810 pp. $10), asserts that major beginnings have been made toward China's emergence as a great power. Harry Schwartz, a specialist on Soviet and Communist affairs for the New York Times, wrote "The Red Phoenix."*

By HARRY SCHWARTZ

LET IT be said at the beginning that this is the most informative book on Communist China ever published in this country; it deserves to be read widely, by both average citizens and policymakers. Since much of "The Other Side of the River" challenges stereotypes and popular beliefs, many readers will undoubtedly be irritated and perhaps even shocked by the writer's observations and conclusions. Nevertheless it is apparent that for some years to come no American can hope to hold a serious opinion about Communist China unless he has taken into account this important book's contents.

Edgar Snow's competence as a reporter has been proved often these past decades. In the 1930s he was a journalistic pioneer in discovering the Chinese Communists and Mao Tse-tung, and Snow's writings of that period—notably "Red Star Over China"—have already become classics and major sources for historians. It was the connections he made in those early years that enabled him to gain entry into China, where for nearly six months in 1960 he traveled thousands of miles and conversed at length not only with ordinary Chinese but also with Mao Tse-tung and Chou En-lai, both old acquaintances. Against this background it is not surprising that Snow is a sympathetic and friendly observer of modern China; yet he does not hesitate to criticize the Communist regime when he believes such an attitude is justified.

Mr. Snow has attempted to integrate his observations with the reports of other observers and with the studies of Western scholars, and he has also tried to keep himself current on what has happened in China since he was there. The result is a near-encyclopedia on matters Chinese.

The essence of Mr. Snow's report can be summarized roughly as follows: The Communist regime has altered China so drastically that no return to the past can be imagined regardless of the current government's fate. At huge cost and much suffering, major beginnings have been made toward industrialization, mass education, and other prerequisites for China's eventual emergence as a great power possessing nuclear weapons and intercontinental missiles. The people's commune system has achieved much more than we in the West generally realize, though it fell short of the regime's goals. China's recent economic difficulties, particularly the food shortage born of bad harvests, have been real enough, but at no time has the country been in danger of mass starvation or the regime near collapse.

This is a sobering estimate. Clearly one of its implications is that when China's harvests improve and the food situation becomes less strained we can expect a resumption of industrial progress and of large-scale capital investment. Mr. Snow himself expects Peking to explode its first nuclear bomb in 1964 or 1965 and to attain "an abundance of bombs" by 1967-68. "Once China becomes a nuclear power," he says, "the chances of any cessation in the build-up of weapons of world destruction would become even more remote."

This summary of Mr. Snow's views does his book an injustice because it ignores the wealth of fascinating detail that he reports. Populating this book are Communist leaders, religious figures, students, workers, farmers, doctors, and many others, including former capitalists living on the dividends and interest being paid them by the government that confiscated their capital. Not the least of Snow's achievements is his ability to dissipate the usual picture of 700,000,000 Chinese blue ants and to present the Chinese as individuals each with their own aspirations and life history.

One of the book's best chapters is that in which the author dissects the Soviet-Chinese dispute, showing how it is founded on differences in national interest and on the fact—all too often disregarded here—that the Soviet Union is a wealthy, "have got" (in Mr. Snow's not entirely fortunate locution) nation relative to the abysmally poor Chinese, whose leaders, Mr. Snow indicates, think of themselves fundamentally as standard bearers for the poor of the entire world against the rich. That "have *vs.* have-not" division is something different, we should remember, from Communist *vs.* anti-Communist.

Fine as this book is, it is not without its errors and flaws. At points Mr. Snow's sympathy for the Chinese betrays him into judgments already proved false, as, for example, his categorical prediction that "China could not seriously plan war over the uninhabited and frozen highlands of the Tibetan-Indian frontier." Such a flagrant error gives rise to grave doubts about some of his other predictions.

But this and other mistakes are of minor importance, for Mr. Snow has provided a comprehensive and informed picture of Communist China. Whether one agrees or disagrees with the author's ideas about foreign policy is irrelevant; we need a realistic assessment of China's weaknesses and strengths, and that Snow has given us.

Edgar Snow and Mao Tse-tung—"old acquaintances."

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Capitalist in the Commune

"Escape from Red China," by Robert Loh as told to Humphrey Evans *(Coward-McCann. 378 pp. $5.75), reveals how to succeed without really trying in the land of Mao Tse-tung. Robert A. Burton is with the East Asia Program at the University of Kansas.*

By ROBERT A. BURTON

IN "Escape from Red China" Robert Loh and his careful collaborator, Humphrey Evans, provide the kind of firsthand account of Chinese mainland developments for which there is a great need. Their book contains information that no writer on a visit to Red China could hope to get there.

Mr. Loh is Chinese. He quit his university studies in this country to return to mainland China in September 1949, just as the Communists were coming to national power there.

In June 1957 he managed by ruse to escape from the country. The years in between were more tragic for China than for Mr. Loh, who did quite well for himself under the Communists. But they left him with the belief that the country—the culture, if you will—that had claimed his loyalty had been destroyed. Hope for China under the Communists was dead, he felt, and hard work was pointless.

When he returned home to Shanghai in 1949, Mr. Loh began an academic career, then shifted to industrial management just as the academic community came under Communist fire. He remained a manager in what at first was one of Shanghai's largest private industrial complexes, but the enterprise did not stay private for long; nor did any other enterprise. Step by step the Communist regime took over.

Nevertheless, Mr. Loh stayed on in his job, earning his rather substantial salary not by actually managing anything but by being an exemplary "national capitalist." He successfully anticipated and did precisely what Peking expected him to do, which was why he became a model of his kind. As he describes it, one of his functions was to serve as something of a Judas goat for other capitalists. He was among the "progressive" capitalists who took the initiative in persuading less progressive confrères to see the light. For example, when Peking wanted businessmen to volunteer to turn their businesses over to the state, Mr. Loh was one of the pressures brought to bear on them; other pressures made volunteering inescapable.

When foreign visitors to Shanghai wanted to talk to a capitalistic supporter of the regime, Mr. Loh was trotted out. He would assure them that everything in Red China was great, that he dearly loved the regime, and that he felt enormously grateful to the Communists for helping him to understand the sinfulness of his past. He hated himself for saying such things, but he hated the interviewers even more for not understanding his plight. Actually, conditions in China were deplorable and getting worse, and Mr. Loh had come to despise the Communists, though it would have been fatal for him to have revealed his true feelings.

Almost everything he professed to believe about Red China, he assures us, he professed with cynicism—in order to gain the regime's trust so that it would allow him to leave the country; and he eventually brought it off. One of his points is that the Chinese Communists in effect compel people to behave as he did.

One can, as I certainly do, disagree with many of Mr. Loh's interpretations of the regime's actions and policy. But as a sort of how-to-succeed-without-really-trying story of Red China, this book is wonderfully revealing. However, Mr. Loh's personal experience makes you wonder if the old ways in China are quite as extinct as he contends that they are.

On the Edge of Darkness

"Borderlands," by Delia and Ferdinand Kuhn *(Knopf. 335 pp. Index. $6.75), deals with six potentially explosive regions in Asia. Emil Lengyel is professor of history at Fairleigh Dickinson University.*

By EMIL LENGYEL

IT MAY not be long before a correspondent of the New York *Times* files his first story from the moon. Meanwhile, a former *Times* correspondent, Ferdinand Kuhn, and his wife, Delia, a writer for several government agencies, have co-authored an unusual book about that "other side of the moon" that is the site of six borderlands they have thoroughly explored: eastern Turkey; northern Afghanistan; the northernmost Japanese main island, Hokkaido; the Sulu Sea area of the Philippines and North Borneo; the Himalayan country of Sikkim, and the great mountain belt of Burma.

Few people think of any part of Turkey as being "on the other side of the moon." They may even believe that Turkey's famous modernization has been carried to a point where housewives do their supermarket shopping in bikinis. But this is not the case, especially in the eastern, highly mountainous region that forms one-fourth of the republic. In spite of Mustafa Kemal's "Operation Wake Up," that area is still in a bondage to tradition that extends to feminine garments; it is also in bondage to autocracy, and that is one of the paradoxes of diplomacy. American foreign policy has designated Turkey, a neighbor of the Soviets, as an outpost of democracy. The eastern Turkish regions are directly adjacent to Russia, so that in a way they are outposts of the outpost, and are filled with Turkish regiments. Where there are so many regiments there is regimentation, and this outpost of democracy lives under an iron regime, out of bounds to most outsiders.

Another borderland facing the Soviets is that part of Afghanistan that lies north of the Hindu Kush range. The first Oriental potentate who tried to imitate Mustafa Kemal was Afghanistan's King Amanullah. He wanted to turn his country into a "co-educational" nation in which men and women had equal rights. Women were to discard their veils. But to the religious leaders it was both an abomination and a sacrilege, and the King was booted out.

Today Afghan women are discarding their veils, the authors tell us, without royal pressure. Also, Afghanistan is serving as a laboratory for coexistence

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between American and Russian technicians, who are working there on numerous projects to raise living standards. The Soviets' Afghan program is so extensive that observers cannot help wondering if they are trying to prove to a world-wide audience that it pays to be their good neighbor.

Each of the other border areas discussed by the authors has its own problems and programs. The "Japanese Siberia," Hokkaido, has become a new frontier favored by enterprising new settlers. The authors say that the Sulu Sea areas, and especially North Borneo and Mindanao, peripherally primitive at present, have in dead storage many of the human and material resources of the twenty-first century. In Burma, even though the government pursues a decent nationality policy, the frontier dwellers, especially the Kachins and Shans, consider the regime imperialistic and want more leeway for self-government. Finally, India's Himalayan protectorate, Sikkim, is being opened up to the world through the building of roads.

Summing up, the authors call attention to shortcomings in American foreign aid to backward regions. The $3 native farm implement of Japan, they say, may be more useful to an ox-powered economy than the multi-thousand-dollar Chicago tractor. Washington is under the pressure of the "majestic American producers" of big machines, the authors claim, and that is the trouble. In an Asian setting American economics and technology may look as grotesque as a cyclotron in a grocery store.

This book demonstrates that keen-eyed observers like the Kuhns can turn up a lot of little-known information of absorbing interest.

Soviet Star Satellite

"Nomads and Commissars: Mongolia Revisited," by Owen Lattimore *(Oxford. 256 pp. $5.75), reports that the USSR's satellite in Asia is "an outstanding example of the successful economic development of one country by a planned program of aid from another." Peter S. H. Tang is the author of "Russian and Soviet Policy in Manchuria and Outer Mongolia."*

By PETER S. H. TANG

ONCE again Owen Lattimore has combined his exceptional knowledge of Mongolia with rich journalistic skills to present a timely analysis of a frequently obscured subject. The general reader will welcome this concise account of Soviet policies and practices in Outer Mongolia based upon Lattimore's personal observations made during his 1961 revisit as guest of the Mongolian Academy of Sciences.

In reviewing early Soviet-Mongol relations, Professor Lattimore sizes up the "independent" status of the Mongolian People's Republic. Mutual confidence, he notes, provided the basis for rapport: "As for Mongolia itself, there was nothing to worry about. It was clear that men like Sukebator and Choibalsang trusted the Soviet Union, and therefore the Russians could trust them." Similarly, Lattimore expresses a strong faith in Soviet good intentions and personal disinterest. Thus he remarks of the employment of the Soviet Red Army:

> True, there were Russian troops garrisoned in Mongolian territory; but the Russians were not trying to take over the government of the country, and that being the case there was a definite advantage in the presence of Russian troops.

Yet, by attributing Soviet objectives to no more than the creation of an "independent buffer," there is a tendency to overemphasize Mongol initiative and underestimate Communist international goals.

The author's analysis of those critical years of Mongol history during the periods of Right and Left Deviations, his examination of Moscow's hand in the "New Turn" and the rise of Choibalsang to undisputed leadership of the Mongolian Revolutionary Party and government provide views of keen interest to students in the field. And Lattimore's occasional references to Russian and Mongol sources are helpful. Yet the reader may find himself puzzling over the logical foundations supporting such eloquent and colorful presentation. For example, Lattimore states: "Choibalsang . . . was a Mongol of the Mongols. His internationalism was theoretical, though 'correct' according to the Marxist canon. His nationalism was historical, instinctive, and natural. As a political thinker he was always the spokesman of Party loyalty." One might wish for a further explanation of how a Communist leader, like Choibalsang, could so disregard the natural affinity between theory and practice—particularly since a Communist is prohibited any toleration of nationalism.

Reporting on the impressions gained during his 1961 visit to Outer Mongolia, Professor Lattimore describes the overwhelming evidence of economic prosperity, which in turn conduces to popular support of the Communist regime and the Soviet alliance:

> What the world most needs to know about Mongolia today is that it is an outstanding example of the successful economic development of one country by a planned program of aid from another country. Forty years ago the nation was poor, the country primitive, the political system antiquated and inefficient, the society sluggish. Today the Mongols are, I believe, better fed and better clothed than any other people in Asia. Their housing is probably at least as good as the average of any other Asian people. Education is good, and goes a long way toward proving equality of opportunity to all, according to individual talent. The distribution of this high standard of living is remarkably equal. There are no depressed areas, no depressed classes, and because of underpopulation there is no unemployment.

Lattimore stresses the "world importance" of this Mongolian transformation: "Mongolia may be increasingly looked to as an example by countries in Asia, Africa, possibly even Latin America, which are plagued with problems that have been solved, or appear on the way to being solved in Mongolia." In large measure, this miracle is attributed to Soviet programs.

Thus, the implication would seem to

—From the book.

". . . an atmosphere of hope."

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be that the lesson to be gained from Outer Mongolia is respect for Soviet economic and political achievements in the world-wide competition for the underdeveloped countries. Here the author fails to distinguish between the nature of intra-bloc aid and that which is the product of such international seeking. Nor does Lattimore clearly indicate that the present Soviet programs to solicit intra-bloc aid to Mongolia follow in the wake of long neglect of an area that has been under Soviet control and tutelage for more than four decades. Referring to this long delay as periods of "modification" and "transformation," then followed by " acceleration," Lattimore is able to wax enthusiastic over Outer Mongolia's promising future: "In Mongolia in 1961 my wife and I found an atmosphere of hope and a mood of confidence. . . . Experiment and change are going on all the time. The books we had read were already out of date, and my own description will be out of date in a year or two." The author's great expectations are not unrelated to his firm conviction that the Mongols themselves are enthusiastic about their Soviet association:

> In such an atmosphere it is not surprising that the overwhelming majority of Mongols—not just members of the Party and the Government—consider the relationship with Russia a huge success; they also have great confidence in their own Party and Government; they think that their country is on the right course; they like it the way it is; they think that the present is much better than the past; and there is a buoyant optimism about the future—as in America in the late nineteenth century.

At the same time, Lattimore is careful to discount and chill the widespread speculation about possible Chinese-Soviet competition in Outer Mongolia:

> I have seen it suggested that the Mongols might want to go along more closely with China than with Russia, because the Chinese are Asians and the Russians are not. This is an illusion. . . . I believe that the Mongols today do not want to have to choose between the Soviet Union and Communist China. Why should they want to compete antagonistically, with one side against the other side? . . . There is so much to be done in developing economics that the aid programs of the two countries in Mongolia can be made complementary instead of competitive.

"Nomads and Commissars" offers considerable recent information in a lucid style. Yet the reader must expect to exert his own reasoning in order to clarify or amplify several of Professor Lattimore's conclusions.

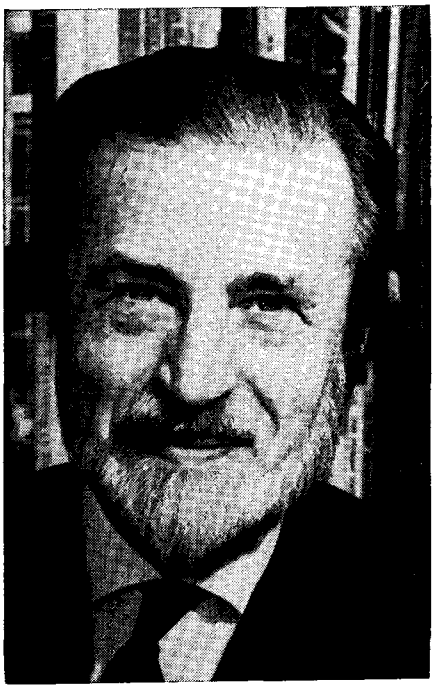
Metaphor for Nightmare

"The Man Who Played God," by Robert St. John *(Doubleday. 447 pp. $5.95), portrays in fiction the ambiguous role of a Jewish leader in the destruction of Hungary's Jews by the Nazis. David Boroff teaches English at New York University.*

By DAVID BOROFF

IT IS a disturbing fact that one of the great themes of our time—the destruction by the Nazis of European Jewry—has been appropriated in this country largely by writers who can't deal with it adequately. Perhaps no one can; the experience paralyzes the imagination. Certainly Leon Uris's "Mila 18," with its Hollywood heroics, cheapens the story; and though "The Wall," by John Hersey, attains the dignity the subject deserves, it lacks the howling intensity, the scraping of raw nerve that such European writers as André Schwarz-Bart and Elie Wiesel have achieved.

Robert St. John's "The Man Who Played God" shows the familiar gap between the subject and the performance, even though the author brings to his task enormous good will, a reporter's respect for fact, and a sound historical grasp. The novel deals with the annihilation of Hungary's Jews and the role of a Jewish leader, Andor Horvath, whom most readers will immediately recognize as a portrait of Rudolph Kastner. The book poses some vexing questions: Where does helping one's own people end and collaboration with the enemy begin? To what extent can one deal with the Nazis without beginning to take on their coloration? And what were Horvath's real motives—compassion for his fellow-Jews, desire for power, an itch for the center of the stage, or an indecipherable mixture of these?



Robert St. John—"enormous good will."

The novel opens in the gray days of 1944, when the Nazis already knew they were doomed but were galvanized by a lunatic energy into more determined efforts to carry out the "final solution." Andor Horvath was the glamour boy of Budapest's Jewish community. A man of destiny in his own eyes, he was confident that the way to deal with the enemy was to bargain, dodge, maneuver, and dangle huge sums of money in front of greedy Nazi eyes. In the end, he was able to save a scant 1,500 people, while most of the Jews of Hungary were herded into the death camps.

To keep his deals going, Horvath had to discourage any resistance on the part of the potential victims. At the most delicate phase of his negotiations four parachutists from the Hagana turned up in Budapest, presenting an excruciating dilemma. To be in Horvath's position was to play God, for he had to determine who should live and who should die. But in the midst of urgencies that would have overwhelmed most people he remained coolly imperturbable, a lover of good food and drink, a man helplessly susceptible to flattery, a shrewd gambler who dearly loved a good game even at the edge of the pit.

Such a man wins adulation—and hatred. And it was inevitable that a dozen years later in Israel Horvath would be summoned before the bar of justice. He is denounced by a journalist, whom he charges with libel; and the recent history of the Hungarian Jews is exhumed. In the end, Horvath is both punished and vindicated; but for the reader neither the punishment nor the legal vindication puts an end to the emotional and moral fog.

"The Man Who Played God" is a fascinating story, a grim story, and ultimately a depressing one. The Nazis

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were fiendishly unbeatable in Hungary, and the Jews were so easily deceived by their commitment to life that they denied the knife when it was at their throats. With death and chaos on every side, there was a maddeningly inappropriate concern for legalism, for proper documents.

This mixture of the insane and the prosaic is the key to the prime weakness of this book. Robert St. John can put one fact next to another competently; but his prose is flat-footed, his characterizations banal. What happened in Hungary cries out for a man with epic imagination—a poet, a madman, a seer.

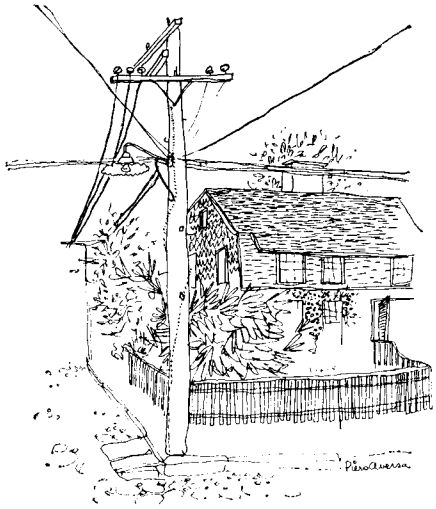
"Vanity Fair" Updated

"The Cape Cod Lighter," by John O'Hara *(Random House. 425 pp. $5.95), contains twenty-three of the author's most recent short stories. William Peden teaches English at the University of Missouri.*

By WILLIAM PEDEN

THE OLD Roman of contemporary fiction writers, one of the last of the seasoned pros who sprang into prominence during the late Twenties and early Thirties, John O'Hara has always seemed to me a better short story writer than a novelist. Two or three years ago, after having abandoned the short story for more than a decade, O'Hara was seized by an "apparently inexhaustible urge to express an unlimited supply of short story ideas." This urge was a happy one. It resulted in the publication last year of "Assembly," twenty-six stories written during the summer of 1960, and in the present collection of twenty-three stories. It is good to have O'Hara back where he really belongs. In spite of occasional prolixity, irrelevance, and repetition, he is still one of the best short fiction writers banging around in this corner of the world, and "The Cape Cod Lighter" is a book to be reckoned with.

All of O'Hara's assets are present in these stories of life in New York, Pennsylvania, New Jersey, and Connecticut, from early in this century up to the immediate present: the penetrating, skeptical observance of manners and mores that is reminiscent of Thackeray in its depiction of individual and societal idiocy; the remarkable ear for language that enables O'Hara to produce dialogue as effective as any written in recent decades; technical skill that makes one think of Archie Moore (before the Clay fiasco) or Stan Musial or Pablo Casals or Andrés Segovia, or any of the skilled professionals in any field who have so thoroughly mastered their trade that even when their reflexes have been slowed down



they can still out-perform most of their younger contemporaries.

This is not to suggest that the success of these stories is essentially the result of technical skill alone, although O'Hara's adroitness, his bobbing and weaving and feinting, his working his way in and out of precarious situations are pleasures to behold. Central to his effectiveness is his thorough knowledge of his people. He knows them inside and out, knows much more about them than he ever needs to show the reader. He is at once a sharp-eyed journalist with a very retentive ear and an adult, if somewhat bilious, observer of the human experience; though his dislike of pretentiousness, hypocrisy, stupidity, and arrogance is as intense as it ever was, it is tempered with understanding and a kind of tolerance. Out of this knowledge, and with this literary cunning, he has produced a gallery of characters as familiar as most of those you spend your life with, and as real as tomorrow's news stories.

There are no heroes in O'Hara's world. Lawyers and engineers, war-rich contractors and businessmen, country club drifters and adulterers, newspapermen on the way down, saloon-owners on the way up, deadbeats, pimps, and whores, they possess in common their uncommon reality and the fact that with few exceptions they have made a mess of their lives, or are on the verge of doing so.

The breakdown of human relationships is O'Hara's favorite theme; failure, loneliness, or boredom appear and reappear in his stories. He depicts unsparingly a continuing war of attrition between the individual and his society, between the middle-aged (who constitute the majority of his characters and are created with admirable depth and understanding) and the young; between husband and wife and lover, if the joyless participants in O'Hara's skirmishes of the sexes can be called lovers; between parent and child. Only occasionally is this warfare marked by physical violence, as it is by murder in the long story of adultery, "Justice," or tempered by any display of affection, as it is in two stories about journalists, "Claude Emerson, Reporter" and "The First Day." For the most part, O'Hara stands apart, aside, and above. This is how it looks from here, he seems to say; this is the way I see it; draw your own conclusions.

John O'Hara's segment of the world, like Thackeray's, is neither a moral place nor a merry one, but crowded, noisy, full of eating and drinking, making love and betraying love, laughing and the contrary, cheating, fighting, dancing, and conniving. Thackeray's parting comments upon his "Vanity Fair" might well serve as emblem for O'Hara's: "Ah! *Vanitas Vanitatum!* which of us is happy in this world? Which of us has his desire? or, having it, is satisfied?—Come, children, let us shut up the box and the puppets, for our play is played out."

(Additional fiction reviews on page 81)

FRASER YOUNG'S LITERARY CRYPT NO. 1013

A cryptogram is writing in cipher. Every letter is part of a code that remains constant throughout the puzzle. Answer No. 1013 will be found in the next issue.

UE XNMHK LT B AXTHH XNVHK UY TRTVWLNKW XBA BA OHTBABGE BA EQT YTHHNX XQN'A EVW-UGC EN ADUG WNM. DUG QMLLBVK.

———

Answer to Literary Crypt No. 1012

Snobs talk as if they had begotten their own ancestors.

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A Portfolio for Wanderers

AS MORE AND MORE Americans forsake their winter firesides to roam the warm and frosty corners of the globe, *SR* again brings its readers a portfolio of words and pictures to set their wanderlust stirring and delight the eye of even the most chairbound traveler. In the pages that follow, George Seldon of the London *Observer* writes on his impressions of the first foreign writers' tour conducted by the U. S. Travel Service; Patricia K. Brooks, a writer who has been a tourist-watcher on all the continents, offers a guide to identifying travelers; Joseph Wechsberg of *The New Yorker* describes a technique for getting more out of your wanderings; and Trevor L. Christie, a free-lance travel writer, reports on the international thieves who are after your travelers checks. You'll also find here the annual World Travel Calendar, a guide to twelve months around the globe prepared by Robert Meyer, Jr., author of "Festivals Europe"; some word about recent books on travel; and, finally, the results of *SR*'s World Travel Photo Contest. Passports all in order? Let us begin.

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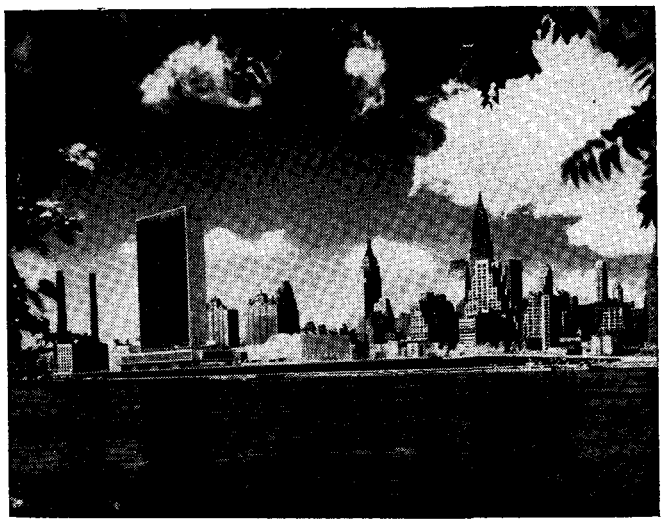
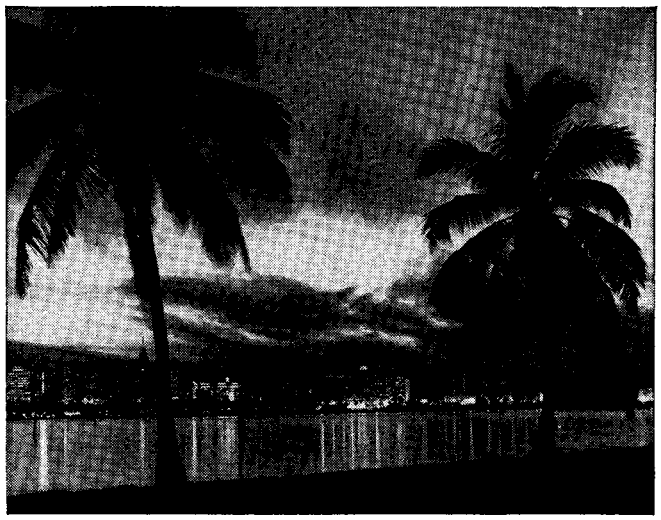
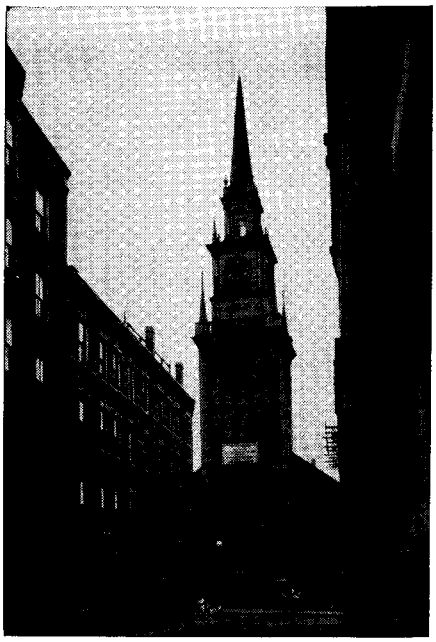
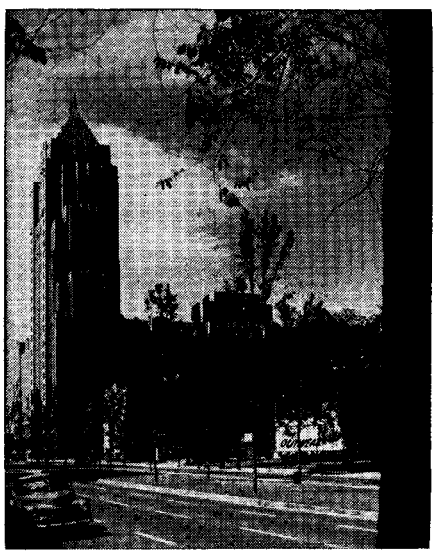




—*Photos from Ewing Galloway.*

On Foreign Writers' Tour — Among the cities on the tour described in this article were, counterclockwise, Miami, New York, Boston, and Detroit.





TO AMERICA, WITH LOVE

By GEORGE SELDON

PRESUMABLY somewhere in Washington somebody is saddled with a bulging file marked "Foreign Writers' Tour No. 1." In part it will be the record of the three most unlikely weeks of my life.

I shall be there, transfixed with the group, in Daguerretype poses, ranged left to right, according to sex and size. We will be frozen for possible posterity descending from planes of various airlines ("Will the gentleman with the Pan Am bag hold it out of sight for a minute please?"), grouped around buses ("If you two could just stand so we can get the name in as well"), entering hotels and motels (someone even bowing at us), staring at scenery, buildings, and monuments from East Coast to West, or staring into the camera's flash at dark nightclubs. We will be seen talking to or merely gazing at seals, sharks, and white dolphins, mayors, editors, business executives, and other humans engaged in the hard sell. Whatever the occasion we shall be caught muttering "feesh," "whisky," "cheese," or "sex" to indicate our pleasurable interest in what we are doing—and it is unfortunate, and sometimes misleading, that we will look only vacuous or sneering.

The file will also be filled with the clippings of thousands of words being poured out from Australia, Japan, the Philippines, Mexico, Brazil, Italy, Germany, France, and England; down-to-earth informative stuff; stylish, well-turned prose; imaginative documentary —but, whatever it is, all of it in danger, however honest we have tried to be, of sounding either sycophantic or complaining.

When we flicked through New York the second time round some of us were caught by the *New York Times* man and asked for our thoughts. The main headlines of his piece was: "P.S. We love you." So I too start with "P.S. I love you" before going on to give the inescapable impression that I do not.

The brief facts are that we stayed in New York (twice), Philadelphia, Washington, Miami Beach, New Orleans, Phoenix, Las Vegas, Beverly Hills, San Francisco, Colorado Springs, Chicago, Detroit, and Boston. We paused in or scudded through many other places, notably Prescott, Arizona, on whose airport we descended three times in one day. Oddly enough, we often had the impression of rearriving at the place we had left even after traveling hundreds of miles to a new one—from the same hygienic airport, past the same tallest skyscraper being put up for the Prudential, to the same convention hotel, with the same unsmelling people half eating the same steak and glazing at you with the same martinied eyes. It was unsettling from time to time to realize that this was not so, as, for instance, when trying in one hotel to post a letter in the mailbox of the hotel of the day before, or when expecting "Welcome Oral Surgeons" in the lobby, to be greeted by "Transportation Cooperation in Disaster."

The immediate result of so much America in so short a time was nausea, and for weeks after returning I winced

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Where strangers are honored guests

India's legends and true-life stories are rich with anecdotes of hospitality—wholeheartedly given and gracefully accepted. When a stranger stood at the threshold, he became an honored guest of the house. The tradition of centuries is even stronger today. The people of India wish to welcome visitors from other lands, and to share with them, even if briefly, the Indian way of life. To make it easier for you to meet them a special program has been developed.

The idea is simple and gracious—and, of course, costs nothing. Let's say you are a businessman, a teacher, a lawyer, a doctor, or just a person who wishes to meet Indians with interests similar to your own. Before you leave for India, call upon the Government of India Tourist Office at 19 East 49th Street in New York City; 685 Market Street in San Francisco; 177 King Street W. in Toronto. Or after you arrive in India, upon the Government of India Tourist Offices in Bombay, Delhi, Calcutta or Madras. Tell them your likes, your hobbies, your special interest in India. They will be happy to help you choose your Indian friends from a list of persons who will be looking forward to welcoming you in their homes, and to making your visit as full and as rewarding as they can.

Once in India, meet with your new friends, accept their invitation to tea or a meal with them in their home. There you will meet other members of their family, exchange ideas and glimpse their particular brand of humor. You may enjoy seeing the local sights with your new friends, or playing a round of golf at an elegant country club. Perhaps a day at a sunny beach or a cricket match, the cinema or a dance recital. Simple delights which heighten in pleasure when you enjoy them in the company of your Indian friends.

The people of India are very much like you, proud of their country and their traditions. They have a lively interest in knowing more about *your* country, how *you* feel about today's world and everything in it. Come to India—maybe this year, maybe the next—your Indian friends will wait for you.

when asked whether I had enjoyed the trip. An interesting experience, yes, I would reply, but enjoyment was hardly the word. Not New York? No, not New York. New Orleans, yes, fine for a few weeks and San Francisco for ever. Yes, San Francisco was superb. No, no idea why; suppose I just fell in love with it. But you can keep the rest.

"You've come back anti-American then," someone would say. No, I would insist, I like Americans; always have. It is true that they talk more than they have to say; that they boast about the wrong things; that they drink too much without learning what drink is for, and that they eat too much without proper appreciation—basically still settlers, like the robust Victorians must have been, or the Australians are today.

NOW nostalgia is creeping in. Odd moments of elation come back to mind and are magnified by memory—the excitement of first seeing New York by night in the taxi from Idlewild, the calmness of the Pennsylvania countryside, a particular profile of the Rockies, a disreputable, pretense-dropping bar in Boston—these are only the start of a long list. There is a risk that nostalgia will go too far and distort one's impressions overfavorably—I surely cannot want to re-experience the glossy tawdriness of Miami Beach or the fatuity of Las Vegas.

In the end the tourist attraction that American has all to herself is the Americans. It isn't mainly for the views or for any interest in your history that we shall expensively cross the Atlantic, but to see a people and their reputedly larger-than-life way of life. It is the same reason that takes us (and you) to Russia, whereas we don't go to Greece to see the Greeks.

All but a handful of the Americans we met on the official part of the tour were middle-aged and middle-class. All were white. They were obviously not representative of the whole nation, but they did belong to a considerable and influential part of it. During the brief times we were off the leash I supplemented official contacts by talking to younger, generally poorer people, and still most of them white. I could, in a pinch, give a fairly precise account of my reaction to all the individuals whom I met but it would certainly not add up to any coherent reply to the question I am most persistently asked: What did you think of the Americans?

Without pretending to have discovered for myself a national character, there was no escaping the fact that while you have succeeded in making a material adjustment to the twentieth century such as the English have not yet begun to dream of, emotionally you are still wallowing in the past. We may (unfortunately) be bogged down in ours, but this is a different thing from creating a pseudo-past to bury our heads in. This may be no new phenomenon—Ford was putting up his fake Independence Hall at Dearborn long before Philadelphians began to restore the original shrine. But now it is in full flower, or even overblown, as in the current antics in the White House. We all need our sacred relics, freedom bells, and the like, but if you are groping in the past for sustenance and security, how do you get that from what is only authentic reproduction history? Who is kidding whom, or is anybody being kidded?

This corporate hankering after the past is reflected in the individual—or is there another explanation for the eagerness with which people tell you where they were born. (Or was I struck by this because it is about the last thing an Englishman will tell you?) Two people volunteered the information that they had lived in Los Angeles (of all places) for over twenty years, but they were exceptions. The rest, waxing fat in New York, Washington, Chicago, or San Francisco, had told me within ten minutes of meeting them that they did not belong there but had come from some remote, and to me unknown, part of the country. They seemed to derive some comfort from that, even when nothing would induce them to return.

The fact is that you are stuck in the present in a society which you have created and are not reconciled to. You seem both proud of it and scared of it: Your answer is to huddle together in conformity, and the kind of society you are in inevitably makes this the conformity of success. Almost by definition the non-belongers are the failures. All this I had read a hundred times. I had not realized until I came that it would be so stifling, a similar feeling to that which I had experienced in Russia earlier in the year because of the absence of genuine dissent. This was the one symptom of America that alarmed me: The conformist camouflage was so thick that it might be in danger of damaging the individual's stature.

AND yet in another sense the individual counts so much more than he does in England. It was exhilarating to be free of so many class and social barriers and find responsive human beings everywhere. You patronize and, even worse, ignore your fellow blacks; in spite of all the postwar changes that we are supposed to have undergone we do that to most of our fellow whites. It is equal Americans that make America friends.

So once again: "P.S. We love you." But don't bother to thank us. You're welcome—as you made me.

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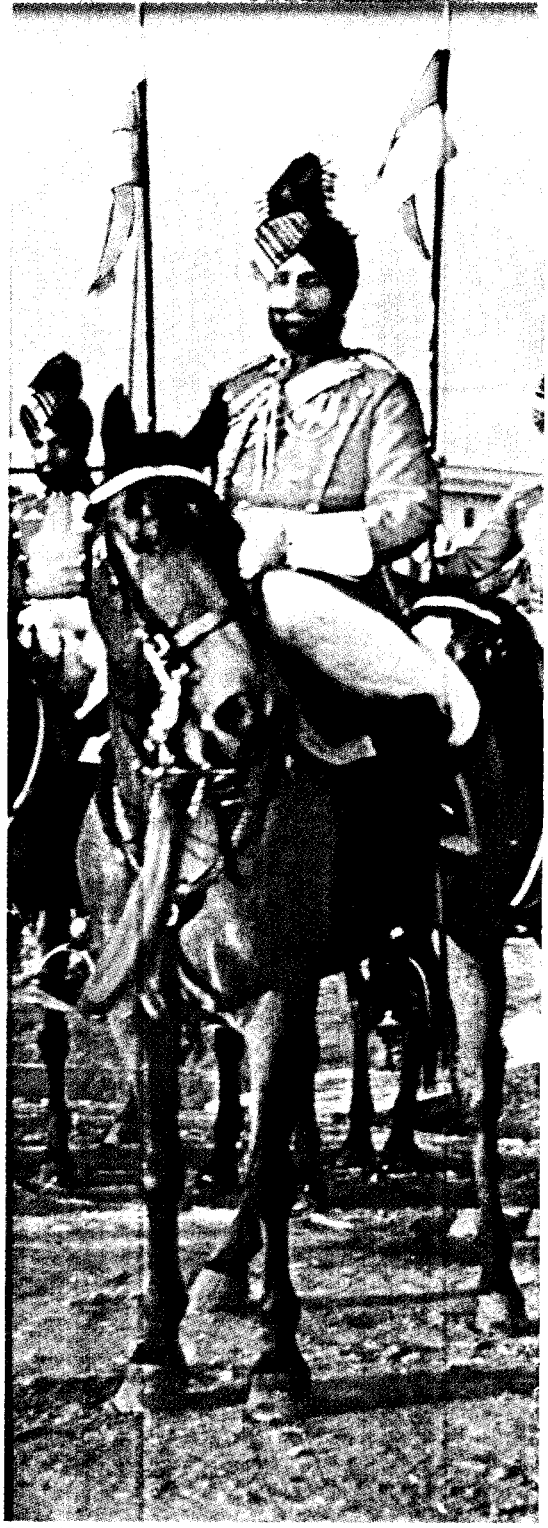
Japanese geisha dancer. P&O-Orient ships call at Yokohama and Kobe.



Proud troop of Indian horsemen at New Delhi.

Changing the Guard, London.

This is Orsova, one of 14 passenger liners in the P&O-Orient fleet.

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From the West Coast

In May. Sail May 8 on *Arcadia* for the Orient and Europe. You can see Lion Dances in Hong Kong and Dragon Boat races in Singapore. Then on to England for the Shakespeare Season of Plays.

Or take *Canberra* on May 25. You'll be able to see the Fiesta Filipina—in Honolulu of all places. Plus the Auckland Festival of the Arts in New Zealand. And England's Glyndebourne Festival.

In August. Take a round-trip cruise to the South Pacific on *Oriana,* sailing August 30, and see Fiji and the Royal Melbourne Show in Australia.

In September. Take *Oronsay's* circle Pacific cruise sailing September 19. See Hong Kong roll out its great Festival of the Arts—a month-long display of Oriental painting, drama and music. Attend surf carnivals, cricket matches and race meets in Australia.

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Here are just two of the P&O-Orient Festival Voyages that *start* in Europe:

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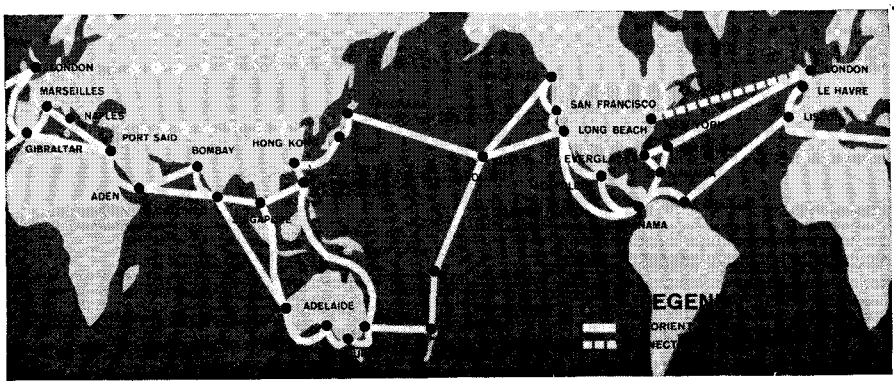

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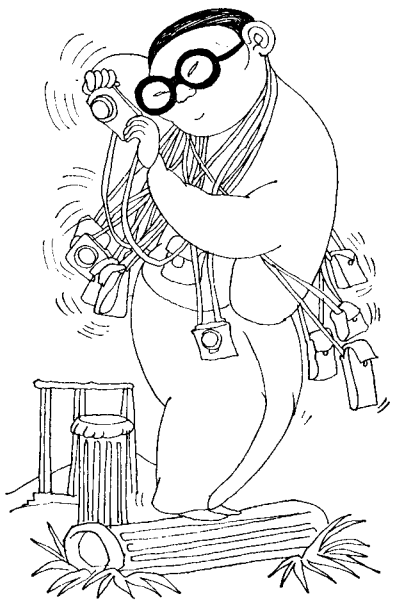
HOW TO IDENTIFY TOURISTS

BY PATRICIA K. BROOKS; DRAWINGS BY SUSAN PERL

GERMANS: Usually to be found in clusters of two, three, or four Volkswagens, closely trailing one another. Outside of their cars, the men are recognized by their hearty laughs and heavy crepe-soled rubber shoes, the women by their hearty laughs and large leather handbags. Lederhosen and Tyrolean hats are pretty much *passé*, except on those blond, apple-cheeked *gemütlich* students one sees hitching rides in the hill country—any hill country.

ITALIANS: Black hair and *mustachios* are no longer surefire ways of identifying Italian tourists. Look instead for the highly polished, reddish leather shoes with slightly pointed toes, and suits in lint-black with wide, contrasting stripes, accompanied by exuberantly gesticulating arms. Look also for their vast crowds of exuberantly gesticulating children, for Italians tend to travel in cheerful, noisy family flocks.



JAPANESE: Caucasians generally panic when trying to tell the difference between one Oriental and another. (It is comforting to know that we present the same problem East of Istanbul.) But the Japanese tourist should never present a problem. If you see an Asian with steel-rimmed or thick tortoise - shell - framed glasses, a minimum of three cameras, and trousers shaped to suggest an ambulatory and loosely tied laundry bag (there is every indicationt hat men's trousers in Japan are manufactured in only one handy, all-purpose size), then you have identified a touring Japanese. As for recognizing other Asians, they themselves recognize the enormity of such a sleuthing job.

BEATNIKS INTERNATIONALE: They come in all sizes, shapes, sexes and nationalities, but the uniform is regulation: long black stockings (if female), an expensive, usually hand-knit sweater, plus grime. A beret is optional, but often aids in recognizing the national origin of the species. American faces in berets tend to resemble poisonous mushrooms! Spaniards wear their berets pulled out in front like saucers; the French stretch theirs to resemble black *brioches;* few other nationalities share the beret addiction. In truth, only the grime is absolutely *de rigeur*. This, the Beatnik feels, will give him rapport with the Common People of the country he is visiting. The Common People, who dress as nicely as they can afford, ignore the Beatnik, except when they occasionally toss him small coins in charity.

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It is consoling to know that Americans are not the only tourists easily identified away from home. Other nationalities have their own special characteristics, duly noted here. An alert tourist watcher (i.e., any restaurateur worth his salt—or his saltimbocca) will have no difficulty spotting national types—and scaling his prices accordingly.

ENGLISHMEN: Easily recognizable when traveling abroad by their bewildered expressions. The males are *often* seen with knapsacks and ribbed knee socks. They are *always* seen wearing tweedy shredded wheat-type jackets that manage to look both too tight and baggy at the same time. This is one of the unique features of custom tailoring that only the British seem to have mastered. It comes built-in with each model. English females abroad favor frills, flounces, and puffed sleeves. Their dresses are usually varying shades of slate-blue paper-thin chiffon, cut in the style so popular in the early Norma Shearer movies. When traveling, English women seem to feel more secure keeping their elbows glued to their waists.

FRENCHMEN: More readily recognized by their facial expression than by their clothes. The national expression of Frenchmen is one of polite disdain (the French call it "cold intelligence"). It is especially noticeable when a French tourist encounters foreigners attempting to speak French, or when he is face to face with a bottle of labeled foreign wine. This ill-concealed hauteur changes only when the Frenchman is abroad, and that is in the market place, when bargaining for fruit. Then the expression turns into one of cunning, rapacity, and triumph. It is matched by an identical expression on the face of the vendor.

SWISS: They look more or less like German tourists except for a national addiction to foulard scarves. Swiss share with Germans an insatiable curiosity about other people's eating habits. In restaurants you can recognize them by the way they stare unflinchingly at your plate. The most highly developed social activity of the Swiss is the manner in which they inspect a bill. Nobody else does it quite the same way. It suggests not only pencil and paper, but a calculating machine. It is no easy job cheating a Swiss traveler.

SPANIARDS: Easily identified abroad because they look like stage Englishmen, only they talk more often and at top volume. Spain does not export the type who do not look like Englishmen. Unlike Germans and Swiss, Spaniards do not spend their time in cafés staring at other people's plates. They stare, instead, directly at the people. There is nothing quite as intense as the unsmiling directness of a Spanish stare. To a non-Spaniard it may suggest all kinds of highly charged emotions: hostility, anger, inner fire, ferocity, antipathy. A Spaniard accepts it for what it is—idle curiosity mixed with *ennui.* Another aid in identifying Spaniards: look for their ankle-length trousers with razor-edged creases. The favorite color is black.

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HERESY IS HALF THE FUN

By JOSEPH WECHSBERG

TRAVEL is no longer the prerogative of what romantic economists once called the moneyed class. Everybody with time and money for the down payment can make that trip, and more people than ever before do. Yet fewer than ever before seem to know exactly why they are going.

Travel has doubtless become big business. In certain countries the tourist industry ranks next to steel, taking an honored place in the national economy and balance of payments. But, as is often the case, quantity has not necessarily improved the quality of the product. The popularization of travel has often lowered its technique to an appallingly low denominator.

The classic travelers of the nineteenth century, Goethe, the Humboldts, Mark Twain, Paul Gauguin, had a very good reason for their travels and followed the pursuit of peregrinating happiness. They had an idea in their mind and a purpose in their trip.

Today's travelers seem to go there merely to check off all sorts of things. Sights are checked off as well as side trips, excursions, meals, and shops. The *Simplicissimus* cartoons of earlier Baedeker tourists with stiff German collars or English knickers are being revived by European cartoonists in slightly different form. Today's tourists carry a best-selling (and inferior) guidebook instead of the Baedeker, and they wear American haircuts and have a couple of cameras dangling over their stomachs, but they are just as conspicuous wherever they go, evoking mixed reactions that range from greed and false courtesy to amusement or outright antagonism.

These are the people who boast of having made the Louvre in thirty-five minutes, including the Venus de Milo; go to that terrific bistro at somebody's advice but order all the wrong things there; and listen to that fellow in the hotel who knows all about the country. They come with prejudices and leave with suspicions. They are the "if-this-is-Tuesday-we-must-be-in-Zurich" sort of travelers. On cruises they rush from one thing to the next. There must be a program for eighteen hours a day. If they don't know what to do for half an hour, it's been a dull day and the whole show is a flop like a Broadway play where nothing happens for ten minutes.

THIS state of affairs was bound to come and has reached lamentable proportions among Europe's new crop of "social tourists"—groups of dejected travelers with sore feet who are taken in and out of buses and inns and museums and Roman ruins. (Or maybe they were Celtic ones but who cares?) They see the countryside through the windows of their bus, eat what is placed before them, are taken to Provençal fêtes or Tyrolian Nights and seem to be in permanent trance, and when they are taken to Montmartre-by-night they think this the opposite of Paris-by-day. (They ought to see Montmartre-by-day when it is just another *petit-bourgeois* neighborhood.) The excuses for this nonsense are: 1) people are leery of making their own travel arrangements, and 2) it is less expensive than to travel alone.

But unless you make an effort you won't get anything out of life, and the man who has his own ideas about traveling doesn't mind the extra work of making one's own arrangements. I certainly wouldn't enjoy an itinerary or a meal that some anonymous "expert" picked out for me. The enthusiastic amateur does something out of love, for no material gain—whether it's building a flagstone terrace, playing a string quartet, or arranging one's travel schedule. And as to 2), it's admittedly less expensive by the dozen, but personally I would rather spend one week of my own choice than three weeks of somebody else's. I know that this is heresy; any attempt at individuality is suspect in these days of doctrinaire conformity. If you go to Paris without running at once to the Louvre or having your picture taken next to the obelisk in the Place de la Concorde, you may wind up before a Committee of Un-French Activities.

Looking at those poor, tired tourists who wish they were home, I often wonder what made them come here

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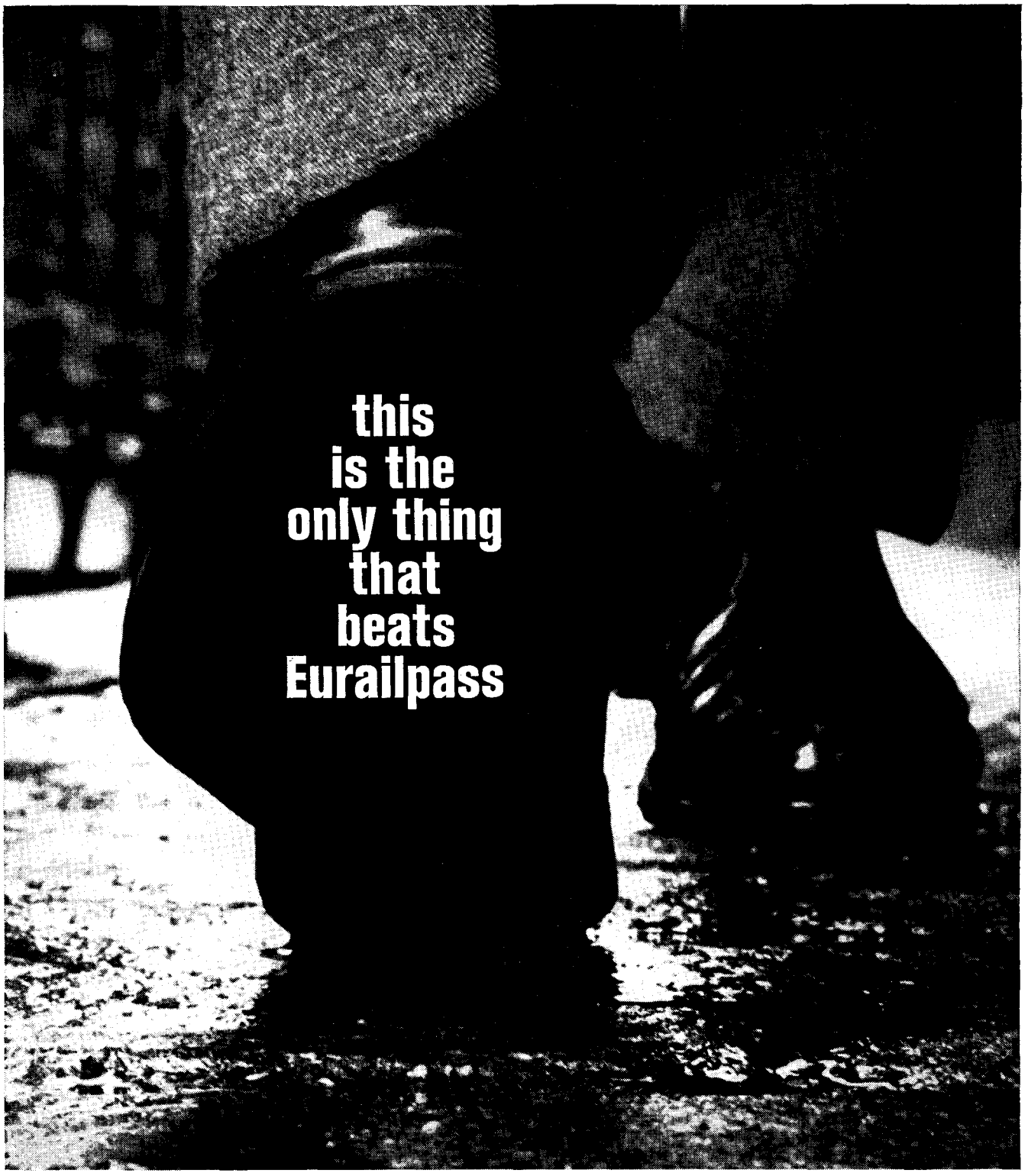

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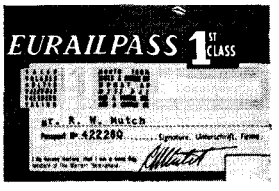

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in the first place. Healthy curiosity perhaps, man's eternal wanderlust, a sense of adventure—or could it be a need for status or merely the chance of shopping in the Rue de la Paix? Some come to enjoy and contemplate the sights and the sounds; some come because they love the mountains, the beaches, the beauty of nature. They will be amply rewarded. But few come for the primary purpose of travel—to find out what makes other people tick.

For the sights and contours of a place, the works of art and the ambiance, the mood and the smells—they are the reflection of people, of past and present generations. But today's travelers look for everything except people. They say it can't be done. They mention difficulties of communication, as they would say along Madison Avenue. Until recently many Americans took a perverted pride in being unable to speak anything but their native tongue. Let the others learn English, they said. The attitude is no longer practical; today people know that a man who speaks several languages can lead several lives.

Apart from the difficulty of language, the travelers say, where would one find these local people? And so the new innocents return from abroad with empty pockets and empty minds. They've seen all the sights and spoken to lots of concierges, waiters, sales clerks, and guides.

It is harder to find people than to find shops and nightclubs, but it is more rewarding. The professional travel people won't bother with it; they have troubles enough to organize the tours, and they caution against contacts with the local populace. Might be unsafe. It must be a hangover from the mentality after the war when G.I.s in Salzburg were forbidden to drink the wonderful spring water and army doctors warned their dependents not to buy meat on the local market because "you may take your life in your hands." (Such an order actually was issued in Vienna.)

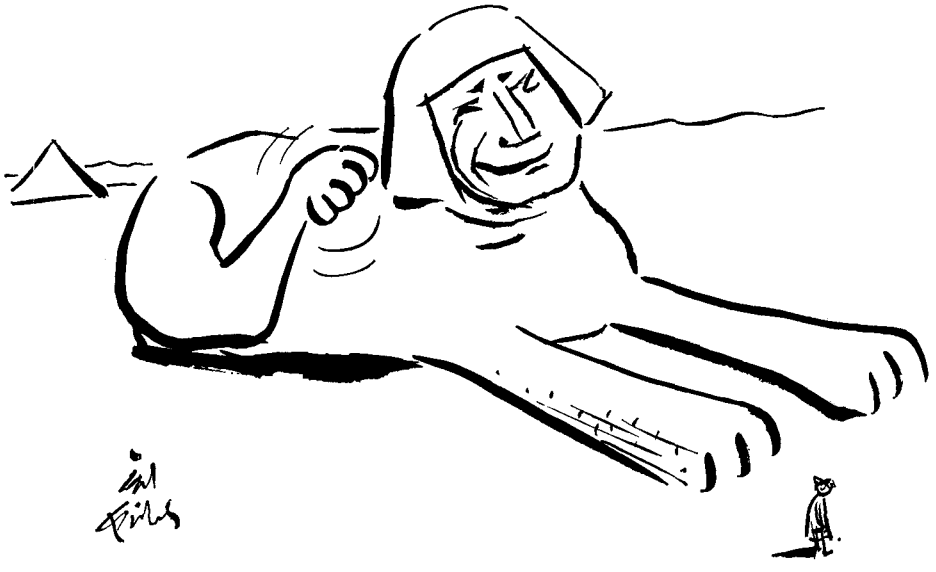
AMERICAN tourists eager to meet some *real* people in the countries they visit will have to change some attitudes. I've known people back home in the States who seemed intelligent and kind-hearted, tolerant and understanding, but when they came to Europe they behaved with arrogance and condescension. We know that the psychologists have a word for it, but there is no more reason for such inferiority complexes; Americans have done pretty well, on the whole. Of course, American travelers who talk of "natives" and consider all European culture "decadent" will be unable to establish a subtle psychological rapport with the local people, and will immediately be up against a wall of antagonism. To find this rapport is more important than to merely speak the language. Before the Second World War, I made several trips on the Shanghai Express between Shanghai and Peking, a thoroughly unromantic train despite the efforts of Miss Marlene Dietrich. In those days I traveled third class because there was no fourth, and I was together with the real people of China. I didn't understand a word of what they were saying and they certainly didn't understand me but we had a wonderful time together. There was a constant interchange of feelings and associations and I learned more about the Chinese people on these trips than from all the books about China.

People react instinctively if they feel you have sympathy for them. Sympathy without naïveté. Why is it that so many Foreign Service people in foreign countries are taken in by the wrong people—the savoir-faire artists, the phony operators, the smart guys, the broken-down aristocrats? People who inevitably convey a false picture of the foreign country. Contacts with such people are easy—you find them at the larger cocktail parties and in the better hotel lobbies—but have no value whatsoever.

THE diligent, intelligent traveler who wants more than easy fun or superficial excitement will have to have patience and initiative. Instead of doing too much, he should limit his itinerary; he will discover that by doing less he actually gets more out of it. Letters of introduction to local people may help. A man I know always goes to the nearest America House (there are many all over the world), where the officials often have good contacts with the local intelligentsia, the white-collar elite that is not asked to the smart parties or hotel lobbies. One contact often leads to another. Local newspapermen, gregarious people, are another excellent source, especially when they feel that it's give-and-take, that the traveler is genuinely interested in their country. People interested in the arts and hobbies will make friends easily; it may be painting, chamber music, or philately. The linguistic barrier is smaller than you might expect: English is now the second language all over Europe though the accent may be thicker than sauce Béarnaise.

It's not always easy. In some country (guess which) the people are cheerful but inhospitable; in another (guess again) they are hospitable but not very cheerful. It's difficult to be admitted into a Left Bank circle in Paris at short notice, but easy to spend an evening with fascinating people in a café in Warsaw.

With tact, sympathy, and a little luck it's always possible to find people in other countries, and get a deeper insight and understanding. Such efforts will pay off rich dividends of mutual understanding and respect for one another. The foreigners may discover that their notions of Americans are still widely distorted. The Americans will bring back something that's more valuable than their purchases in the Rue de la Paix and doesn't even have to be declared to the U.S. Customs.



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THE CASE OF THE CARELESS TOURIST

By TREVOR L. CHRISTIE

FOR nearly a century the ubiquitous travelers check has been the nearest thing to an international currency yet devised by man, and has guided generations of American and other tourists through the labyrinths of foreign exchange. Literally billions of dollars of this paper have been issued by private banks and it has been gladly accepted as coin of the realm wherever the traveler has been lured by distant horizons the world around, even behind the Iron Curtain.

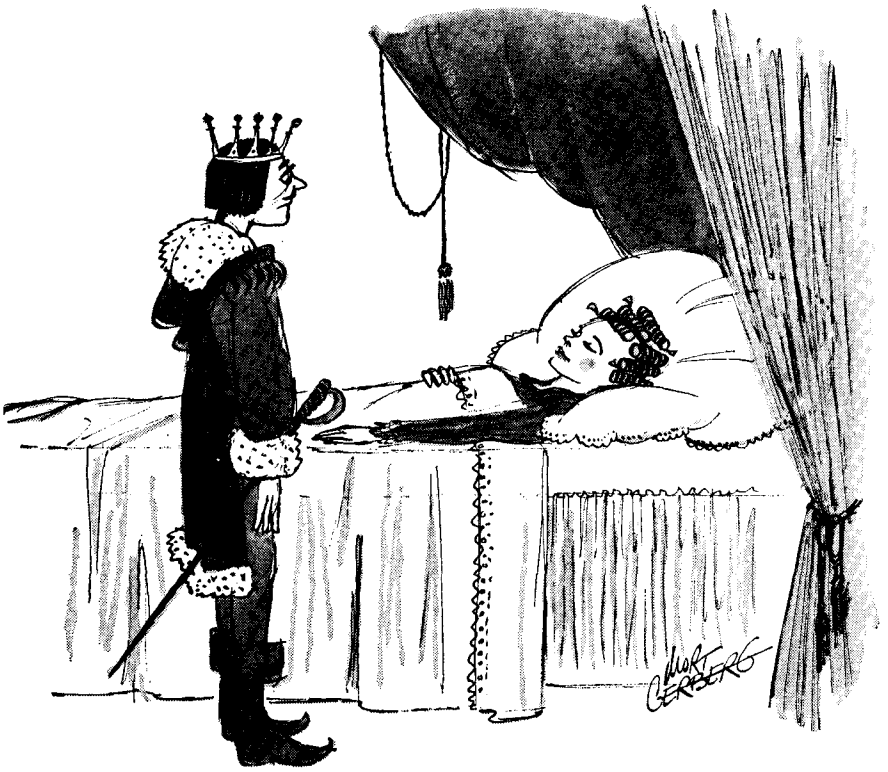
With the great upsurge of travel since World War II, the sale of travelers checks has doubled in the past ten years and is running at the rate of nearly $3 billion a year (it is estimated that 50 per cent of all Americans going overseas carry them). Now evidence has come to light that the international underworld has moved in to claim its share of the wealth and to add this loot to its vast earnings from the smuggling of narcotics and other forbidden items across national frontiers. Gangs of specialists appear to be operating in tourist centers here and abroad and to be streamlining the racket on an assembly-line basis.

The International Criminal Police Organization (Interpol), a nerve center for combating crime, recently blew the whistle on this latest form of organied skulduggery. While even Interpol does not know the full ramifications of the game, the Paris-based agency suggests that one gang specializes in stealing the checks, another amasses them in a central pool, and a third cashes them wherever there is least danger of detection. The paper passes from hand to hand, from city to city, and from continent to continent, they believe, and the malefactors share both the profits and the risks.

As the largest issuers by far of travelers cheques (as they prefer to spell it), the American Express Company has for many years maintained a worldwide network of "private eyes" to track down thieves wherever they operate. The system has been so successful that they estimate their losses at less than 1 per cent of the volume sold. American Express has recently stepped up its campaign with the appointment of thirty-nine-year-old Ben Cunningham, a former FBI agent, as chief inspector and watchdog of its paper money empire.

From his lair in a converted department store (John Wanamaker) in New York's Greenwich Village, this Georgia-born, stubborn-faced sleuth wages a running battle of wits with some of the sharpest characters in the underworld. He can count on the assistance of more than 100 employees in his department, most of them in New York and others in Paris, London, Rome, and Frankfurt, and more than 350 offices around the world. At his elbow is a rogues' gallery of international thieves, forgers, and pickpockets, with dossiers on each one.

Some travelers are separated from their checks, Cunningham says, before they ever leave New York or other ports of exit, either in their hotel rooms, on the piers, or at the air terminals. Many losses occur in steamship cabins when the passenger dumps his bags on the bed and rushes up to the decks to make "wassail" with his friends while the crooks move in behind him. Other lose them en route to their foreign destinations. But most are victimized as they stand in crowds with their cameras cocked in front of Buckingham Palace, on the Eiffel Tower, or within St. Peter's Cathedral while listening to a papal address.



Inspector Cunningham rates Italy as the most dangerous country in the world for the bearer of travelers checks and the most lucrative stamping ground for pickpockets (*borsciuolo*)—mostly because it receives the largest quota of American tourists in Europe. One of their favorite methods is to swoop by in a Vespa scooter as a foreign woman walks along the sidewalk and snatch her pocketbook. Another is to puncture the tires of a motorist's car and rifle his bags under the pretense of assisting him while he makes repairs.

"I do not believe there is any mastermind directing this racket or any one ring," says Inspector Cunningham, "but rather there are interlocking groups of racketeers who band together for convenience whenever the pickings are rich and dissolve when the heat is on. Those who steal the checks and those who cash them are small fry, but the middle-man is the big winner."

Wherever or however the traveler is parted from his checks—whether they are lost, strayed, or stolen—the inspec-

(*Continued on page* 78)

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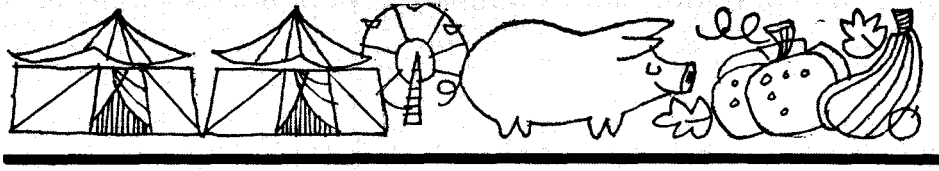
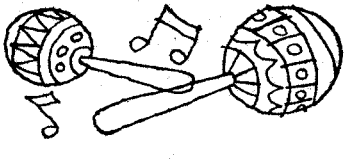
JANUARY

BY ROBERT MEYER, Jr.

SUN	MON	TUES	WED	THURS	FRI	SAT
		1 Football Bowl Games: Pasadena, Calif.; Miami, Fla.; N.O., La.; Dallas, Tex.	**2** Arizona National Livestock Show, Phoenix, Ariz., Jan. 1-5.	**3** Open Golf Tournament, Rancho Country Club, L.A., Calif., Jan. 1-7.	**4** Calypso Contests, Port of Spain, Trinidad, most weekends to Feb. 26.	**5** Senior Football Bowl Game, Mobile, Ala. Bofana Fair, Rome, Italy, Jan. 5-6.
6 Epiphany Festivities, Tarpon Springs, Fla.; Philippines; Puerto Rico.	**7** Diamond Jubilee of Pomona, Calif. Dedicate pedestrian mall, Jan. 6-12.	**8** Pennsylvania Farm Show, state police rodeo, Harrisburg, Pa., Jan. 7-11.	**9** Annual Television Festival, Monte Carlo, Monaco, Jan. 8-19.	**10** Popular Melodies Festival, Zagreb, Yugoslavia, Jan. 10-13.	**11** Sailboat Race, Miami-Cat Cay. Toy Fair, Harrogate, England, Jan. 5-11.	**12** International Lauberhorn Skiing Races, Wengen, Switzerland, Jan. 12-13.
13 Gangrel Curling Cup competition, Geilo, Norway, Jan. 12-14.	**14** Trade, Industry Week, Curaçao; and Boat Show, N. Y. City, Jan. 12-20.	**15** Pongal Harvest Festival, Tiruchirapalli, India, Jan. 14-15.	**16** Stephen Foster Week, on Suwannee River, White Springs, Fla., Jan. 13-19.	**17** German Figure Skating Championship, Berlin Germany, Jan. 17-20.	**18** Feast of St. Sebastian, Huelva, Spain. Parade, fireworks, Jan. 17-20.	**19** Lady Wigram Trophy Car Race, a major competition, Christchurch, N.Z.
20 Traditional Hahnenkamm Ski Race, Kitzbuhel, Austria, Jan. 19-20.	**21** Winter Sports Week, Garmisch-Partenkirchen, Germany, Jan. 19-27.	**22** Auto Rally, Monte Carlo, Jan. 19-26. Boat Show, L.A., Calif., Jan. 18-27.	**23** 3rd Open Golf Tournament, Harding Park, S.F., Calif., Jan. 23-27.	**24** The 77th annual Winter Carnival, St. Paul, Minn., Jan. 24-Feb. 4.	**25** Chinese New Year, Year of the Hare, Hong Kong, Taiwan, Honolulu, N. Y. City.	**26** India's Republic Day. Main celebration in New Delhi, Jan. 26-29.
27 Rodeo, mounted police parade, celebration, Palm Springs, Calif., Jan. 26-27.	**28** Australia Day. Livestock Show, Rodeo, Ft. Worth, Tex. Jan. 25-Feb. 3.	**29** Up Helly A', pagan festival, Lerwick, Shetland Isles.	**30** 15th annual Antiques Forums, Williamsburg, Va., Jan. 27-Feb. 1; Feb. 3-8.	**31** Texas Citrus Fiesta, Mission, Tex., Jan. 30-Feb. 3. Citrus fruits style show.		

FEBRUARY

SUN	MON	TUES	WED	THURS	FRI	SAT
					**1** International Green Week, agricultural fair, Berlin, Germany, Jan. 25-Feb. 3.	**2** Kandahar Ski Race, St. Anton am Arlberg, Tyrol, Austria, Feb. 2-3.
3 International Parsenn Derby skiing race, Davos, Switzerland.	**4** Annual Boat Show, Cow Palace, San Francisco, Calif., Feb. 1-10.	**5** 11th annual Winter Fishing Tournament, Nassau, Jan. 13-Apr. 28.	**6** Anniversary of Maoris - British Treaty, Waitangi, N.Z. Ceremonial dances.	**7** Italian Song Festival, San Remo, Italy, Feb. 7-9.	**8** Agricultural Trade Fair, Grenada, West Indies, Feb. 8-10.	**9** Swedish Ski Games, Falun, Sweden, Feb. 9-10.
10 Pageant of Light salutes Edison, Fort Myers, Fla., Feb. 9-16.	**11** 25th annual Miami-Nassau Ocean Yacht Race, Nassau, Feb. 11-13.	**12** Union Day emphasizes race unity, Burma. Toy Fair, Nuernberg, Germany.	**13** Pirate Invasion, Tampa, Fla., Feb. 11-16. Big parade Feb. 11.	**14** Winter Carnival, Quebec City, Que., Canada, Feb. 7-26.	**15** Arabian Nights, camel races at Date Festival, Indio, Calif., Feb. 15-24.	**16** Bobsledding Championships, St. Moritz, Switzerland, Feb. 16-18.
17 Pre-Lenten parade, flower, candy battles, Patras, Greece, Feb. 17 and 24.	**18** Spring Fair, Frankfurt, Germany, Feb. 17-21. Folkfest, Cadiz, Spain, Feb. 17-24.	**19** Queen Elizabeth, Prince Philip on Royal Tour of Australia, Feb. 18-Mar. 27.	**20** World Speed Skating Championships, Karuizawa, Japan, Feb. 20-24.	**21** Opera Ball, Vienna, Austria. Fur Rendezvous, Anchorage, Alaska, Feb. 19-24.	**22** Trappers' Festival, The Pas, Manitoba, Canada. Feb. 21-23.	**23** $145,000 Santa Anita Handicap, Arcadia, Calif. For three-year-olds.
24 Rose Monday Parades, Cologne, Munich, Germany, Feb. 24-26.	**25** Mardi Gras: Binche, N.O., Nice, Rio de Janeiro, Viareggio, Feb. 23-26.	**26** 36th annual Latin American Fiesta, Tampa, Fla., Feb. 23-Mar. 2.	**27** World Ice-Skating Championships, Cortina d'Ampezzo, Italy, Feb. 25-Mar. 3.	**28** International Trade Fair, Melbourne, Australia, Feb. 27-Mar. 16.		

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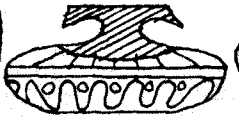
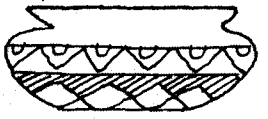
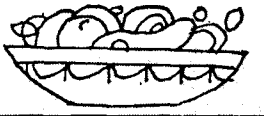
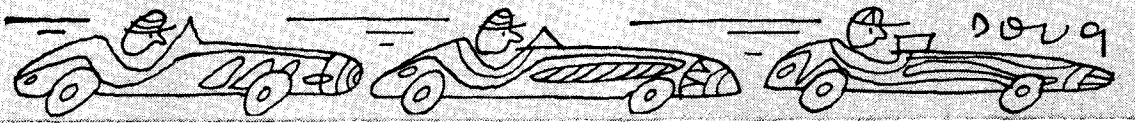
MARCH

SUN	MON	TUES	WED	THURS	FRI	SAT
					**1** American Indian Art Show, Scottsdale, Ariz., Mar. 1-10.	**2** Annual Old Homes Pilgrimage, Natchez, Miss., Mar. 2-31.
3 N. Am. Ski Jumping Championships, Iron Mountain, Mich.	**4** Carnival, Basel, Switz., Mar. 4-6. Winter Games, Kuopio, Finland.	**5** Moomba Let's-Have-Fun Festival, Melbourne, Australia, Mar. 1-11.	**6** Canadian Curling Championship, Brandon, Man., Canada, Mar. 4-8.	**7** Garden Walking Tours, Charleston, S.C. Also Apr. 7 and 13.	**8** Golden Shears Sheep Shearing, Masterton, N.Z., Mar. 6-9.	**9** Junior Miss Talent, Beauty Pageant, Mobile, Ala., Mar. 9-16.
10 Holi, traditional feast of color, North India, Mar. 10-11.	**11** Fallas de San Jose, carpenters' festival, Valencia, Spain, Mar. 10-19?	**12** Jahorina Cup Skiing Championship, Sarajevo, Yugoslavia, to Mar. 13.	**13** International Spring Fair, Utrecht, Netherlands, to Mar. 19.	**14** Holmenkoll Ski Week, Oslo, Norway, Mar. 14-17. Slalom, downhill.	**15** 48th National Orange Show, San Bernardino, Calif., Mar. 14-24.	**16** Photokina, international cinema fair, Cologne, Germany, Mar. 16-24.
17 St. Patrick's Day: Dublin, Ireland; Boston, New York, and Savannah.	**18** College Wks., Bermuda, to Apr. 20. Swiss Auto Show, Geneva, to Mar. 23.	**19** Fair, citrus fruits, essences, oils, Reggio Calabria, Italy, to Apr. 3.	**20** Netherlands Figure-skating Championship, The Hague.	**21** Tours of old homes, private gardens, Savannah, Mar. 20-22.	**22** Annual Spring Fair, Tlaquepaque, Jal., Mexico, Mar. 20-Apr. 16.	**23** Grand Prix Endurance Race, Sebring, Fla. A 12-hour competition.
24 Carolina Charter 300th Anniversary Concert, Bath, N.C.	**25** Fishing Tournament, Regatta, Tampico, Mexico, Mar. 24-31.	**26** Cherry Blossoms, Japan, to Apr. 10. Prince Kuhio Day, Honolulu.	**27** Sunshine Festival, St. Petersburg, Fla., Mar. 25-29.	**28** Grand National, Aintree, England, Mar. 28-30. Fair, Aveiro, Portugal.	**29** Harriman Ski Cup Race, Sun Valley, Idaho, Mar. 29-31.	**30** Oxford - Cambridge boat race on Thames near London, or Apr. 6.
31 Grand Prix Auto Race, Brussels. Winter Festival, Narvik, Norway.						

APRIL

SUN	MON	TUES	WED	THURS	FRI	SAT
	1 Puyallup Valley Daffodil Festival, Puyallup, Wash., Mar. 30-Apr. 7.	**2** International Trade Fair, Lyon, France, Mar. 31-Apr. 8.	**3** Cherry Blossom Festival, Wash., D.C., Apr. 1-7. Pageant, parade, Apr. 6.	**4** Wine Tasting Fair, Wellenstein, Lux. Azalea Fete, Wilmington, N.C. Apr. 4-7.	**5** 28th Mountain Folk Festival, Berea, Ky., Apr. 4-7.	**6** Grand National Jr. Livestock Show, San Francisco, Calif., to Apr. 10.
7 Passion Play, San Juan, P.R., to Apr. 13. Sacred Concerts, Oslo, Norway.	**8** Buddha's Birthday, major observances in Japan and Honolulu.	**9** Penetential Processions, Marinduque Island, Philippines, Apr. 7-14.	**10** Holy Week Observances: Granada, Toledo, Seville, Spain, Apr. 7-14.	**11** Holy Thursday visits to Last Supper Room, Jerusalem, Israel.	**12** 1,000th Anniversary of Luxembourg City, Lux. Procession, Perpignan, France.	**13** Easter Sports Contests, Levuka, Fiji, Apr. 12-15.
14 Easter Sunrise Services: Hollywood, Calif.; Jacksonville, Fla.	**15** Royal Easter Show, Sydney, Australia, Apr. 5-16.	**16** International Samples Fair, Milan, Italy, Apr. 12-27.	**17** Ballet, Opera, Music Festival, Osaka, Japan, Apr. 13-May 6.	**18** Musicfests, Hot Springs, Ark.: Bands, Apr. 18-20; Choruses, Apr. 25-26.	**19** Dogwood Arts Festival, Knoxville, Tenn., Apr. 17-24.	**20** Pan - American Games, Sao Paulo, Brazil, Apr. 13-28.
21 Spring Fiesta, N.O., La., Apr. 19-May 4. Fair, Santarem, Port., Apr. 14-21.	**22** Historic Garden Week, Richmond, Va., Apr. 20-27.	**23** Tucson Festival, Tucson, Ariz., Apr. 18-30. Children's Day in Turkey.	**24** Swiss Industries Fair, Basel, Switzerland, Apr. 20-30.	**25** Fiesta San Jacinto, San Antonio, Texas, Apr. 21-27.	**26** Floral Week Pageant, Bermuda, Apr. 21-28. Parade Apr. 25.	**27** Flower Parade, Sassenheim - Lisse - Hillegom, Netherlands.
28 Music Festival, Ottawa, Ont., Canada, Apr. 27-May 4.	**29** 15th anniversary of Independence, throughout Israel.	**30** German Industries Fair, Hanover, Germany, Apr. 28-May 7.				

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MAY

SUN	MON	TUES	WED	THURS	FRI	SAT
			1 "Play of St. Evermeire," Russon, Belgium. Lei Day, Honolulu, Hawaii.	**2** International Trade Fair, Tokyo, Japan, Apr. 16-May 6.	**3** Apple Blossom Festivals: Winchester, Va.; Wenatchee, Wash., May 2-4.	**4** Inter - American Music Festival, Wash., D.C., May 2-5.
5 41st annual International Trade Fair, Valencia, Spain, May 1-20.	**6** May Music Festival, Wiesbaden, Germany, May 2-31.	**7** Royal Dublin Spring Show, Dublin, Ireland, May 7-11.	**8** Biennial Modern Music Festival, Zagreb, Yugoslavia, May 8-16.	**9** Royal Windsor Horse Show, Windsor Castle, England, May 9-11.	**10** Annual May Music Festival, Ann Arbor, Mich., May 9-12.	**11** Carnaval des Fleurs, Bordeaux, France, May 8-16.
12 Religious Pilgrimages to Fatima, Portugal, May 12-13; Oct. 12-13.	**13** Festival of Arts, Auckland, N.Z., May 12-June 2.	**14** Theatre Festival, San Juan, P.R., May 10-June 3.	**15** Classical Drama Festival, near Antalya, Turkey.	**16** International Veteran Car Rally, Brighton, Sussex, England.	**17** Norwegian Independence Day. Main celebration in Oslo, Norway.	**18** Canadian Tulip Festival, Ottawa, Ont., Canada, May 15-30.
19 German Handicraft Fair, Munich, Germany, May 16-26.	**20** Royal Danish Ballet and Music Festival, Copenhagen, Denmark, May 16-31.	**21** "Anastenaria" fire-walkers rites, near Thessaloniki, Greece.	**22** Music Festival Weeks, Vienna, Austria, May 18-June 16.	**23** Industries, Trade Fair, Luxembourg City, Lux., May 23-June 2.	**24** Walker Cup Golf Match, Britain vs. USA, Turnberry, England, May 24-25.	**25** Festival of the Gypsies, Saintes-Maries-de-la-Mer, France, May 24-25.
26 Auto Grand Prix, Monaco. "500" Festival, Indianapolis, Ind., May 26-30.	**27** International Trade Fair, Paris, France, May 23-June 3.	**28** International Film Festival, Melbourne, Australia, May 21-June 15.	**29** The Derby, Epsom, Surrey, England. Folkfest, Cordova, Spain, May 25-June 5.	**30** Grieg Festival, Bergen, Norway, May 24 - June 9. Memorial Day, Arlington, Va.	**31** Stockholm Festival, music, ballet, drama, Stockholm, Sweden, May 27-June 10.	

JUNE

SUN	MON	TUES	WED	THURS	FRI	SAT
						1 Choral Concerts, Tronheim, Norway, June 1-3.
2 Sibelius Music Festival, Helsinki, Finland, June 1-8.	**3** Brisbane Cup Horse Race, Brisbane, Australia	**4** International Technical Fair, Belgrade, Yugoslavia, May 22-June 5.	**5** Apple Blossom Festival, Kentville, Nova Scotia, May 25-June 5.	**6** Flag Day, patriotic celebration, Stockholm, Sweden.	**7** Danish Food Fair, Aalborg, Denmark, May 31-June 9.	**8** Queen Elizabeth's official birthday, Bermuda and West Indies.
9 Sun Fun Festival, beauty pageant, Myrtle Beach, S.C., June 5-9.	**10** Bath Cultural Festival, Bath, Somerset, England, June 6-16.	**11** Kamehameha Day, Honolulu. Music, Anchorage. June 11-28.	**12** International Trade Fair, Barcelona, Spain, June 1-20.	**13** Corpus Christi, Italy and Spain. Flower carpet at Sitges, Spain.	**14** Mystery Plays, Arts Festival, York, Yorkshire, England, to July 6.	**15** Harvard - Yale Rowing Race, New London, Conn.
16 International Trade Fair, Bordeaux, France, June 15-27.	**17** Shakespearean Festival, Stratford, Ont., Canada, June 17-Sept. 28.	**18** Royal Ascot Racing, Ascot, Berkshire, England, June 18-21.	**19** American Shakespeare Festival, Stratford, Conn., June 11-Sept. 15.	**20** New York Shakespeare Festival, Central Park, N.Y.C., to Aug. 31	**21** Glyndebourne Festival, Glyndebourne, Sussex, Eng., to Aug. 18.	**22** Red River Exhibition, Winnipeg, Man., Canada, June 21-29.
23 Singing on the Mountain, Grandfather Mountain, Linville, N.C.	**24** All-England Lawn Tennis Championship, Wimbledon, Eng., to July 6.	**25** Dragon Boat Festival, Hong Kong. Folkfest, Ibague, Colombia.	**26** International Film Festival, Berlin, Germany, June 21-July 2.	**27** Swiss Gymnastic Festival, Lucerne, Switzerland, June 27-30.	**28** Trout Festival, Flin Flon, Man., Canada, to July 1.	**29** Irish Sweeps Derby, the Curragh, Ireland.
30 Music in Vineyards, Saratoga, Calif., June 30, July 28, Aug. 25.						

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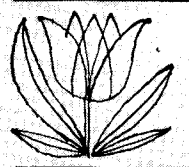
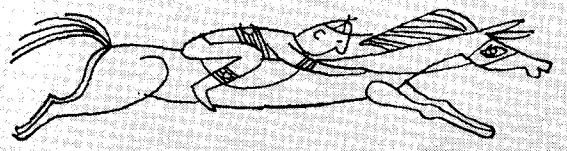
JULY

SUN	MON	TUES	WED	THURS	FRI	SAT
	**1** Pennsylvania Dutch Folk Festival, Kutztown, Pa., June 29-July 6.	**2** Civil War Battle Centennial, Gettysburg, Pa., July 1-4.	**3** International Sailfish Tournament, La Paz, B.C., Mexico, July 1-7.	**4** British Contemporary Music Festival, Cheltenham, England, July 1-13	**5** Men's European Golf Championship, Falsterbo, Sweden, July 3-7.	**6** Play "Dance of Death," Berne, Switzerland, June 22-July 14.
7 Tour de France, bicycle race, throughout France, June 23-July 14.	**8** Festival of Two Worlds, Spoleto, Italy, June 21-July 22.	**9** North Australia Eisteddfod, Darwin, Australia, July 8-13.	**10** Calgary Stampede, Exhibition, Calgary, Alta., Canada, July 8-13.	**11** 15th White Mt. Festival of 7 Arts, Pike, N.H., July 5-21.	**12** "Unto These Hills," historic drama, Cherokee, N.C., June 25-Sept. 1.	**13** Koshare Indian Dances, La Junta, Colo., July 13, 20, 27.
14 Bastille Day, throughout France, Parade in Paris.	**15** Aquatennial, Minneapolis, Minn., July 12-21. Parade, water sports, contests.	**16** 3rd annual Music, Drama Festival, throughout Israel's major cities.	**17** Traditional Bathing Festival, Penang, Malaya.	**18** Wild Horse Chase, near Sendai, Japan, July 16-19.	**19** Lobster Carnival, Summerside, P.E.I., July 16-20.	**20** Folk Dancing, Savonlinna, Finland, Saturdays in June, July, August.
21 Swedish Derby, major horse race, Jagersro, Sweden, July 14 or 21.	**22** Aspen Music Festival, Aspen, Colo., June 26-Aug. 25.	**23** Berkshire Music Festival, Tanglewood, Lenox, Mass., July 4-Aug. 21.	**24** Ravinia Music Festival, Ravinia, near Chicago, Ill., June 29-Aug. 13.	**25** Marlboro Festival, Saturdays, Sundays, Marlboro, Vt., June 29-Aug. 20.	**26** Religious Festival, Sainte Anne de Beaupre, Que., Canada.	**27** 81st Royal Canadian Henley Rowing Regatta, Port Dalhousie, Ont. July 24-27.
28 Traditional Procession of Penitents, Furnes, Belgium.	**29** "Stephen Foster Story," Bardstown, Ky., June 30-Sept. 2.	**30** Wagner Opera Festival, Bayreuth, Germany, July 23-Aug. 26.	**31** Jacob's Pillow Dance Festival, Lee, Mass., July 2-Aug. 31.			

AUGUST

SUN	MON	TUES	WED	THURS	FRI	SAT
				1 International Jazz Festival, Molde, Norway, Aug. 1-4.	**2** Bregenz Music Festival, Bregenz, Austria, July 18-Aug. 19.	**3** International Trade Fair, Sydney, Australia, July 26-Aug. 10.
4 Danish Industries Fair, Fredericia, Denmark, Aug. 1-11.	**5** International Trade Exposition, Singapore.	**6** Gaelie Mod, St. Ann's, Nova Scotia, Aug. 5-10.	**7** Royal National Eisteddfod, Llandudno, Wales, Aug. 5-10.	**8** Intertribal Indian Ceremony, Gallup, N.M., Aug. 8-10.	**9** Royal Dublin Horse Show, Dublin, Ireland, Aug. 6-10.	**10** Old Time Fiddlers' Contest, Shelburne, Ont., Canada, Aug. 10-11.
11 Salzburg Music Festival, Salzburg, Austria, July 26-Aug. 31.	**12** Yehudi Menuhin Festival, Gstaad, Switzerland, Aug. 5-19.	**13** Aqua Festival, Austin, Tex., Aug. 9-18.	**14** Old Home Week, Charlottetown, P.E.I., Aug. 12-17.	**15** Sea Fishing Festival, Stavanger, Norway, Aug. 12-17.	**16** Lobster Festival, Shediac, Nova Scotia, Aug. 14-17.	**17** Festival of the Town, Batalha, Portugal, Aug. 14-17.
18 "Fetes de Geneve," Geneva, Switzerland, Aug. 16-18.	**19** Cracker Barrel Americana, Pike, N.H., Aug. 12-26.	**20** Shakespeare: Ashland, Ore., July 24-Sept. 7; Burlington, Vt., July 31-Aug. 26.	**21** Music, Dance Festival, Santander, Spain, July 28-Aug. 31.	**22** Orange Festival, Highland Games, Tauranga, N.Z., Aug. 19-24.	**23** Penn Dutch Festivals: Hershey, Aug. 21-25; Lancaster, Aug. 27-Sept. 2.	**24** Koshare Indian Dances, La Junta, Colo., Aug. 3, 10, 17, 24, 31.
25 Wedding of the Giants, folk festival, Ath, Belgium.	**26** Bavarian Opera Festival, Munich, Germany, Aug. 20-Sept. 30.	**27** Canadian National Exhibition, Toronto, Ont., Canada, Aug. 16-Sept. 2.	**28** 5th Sea Fishing Festival, Sonderborg, Denmark, Aug. 26-30.	**29** Pacific National Exhibition, Vancouver, B.C., Canada, Aug. 17-Sept. 2.	**30** Edinburgh Festival, Edinburgh, Scotland, Aug. 18-Sept. 7.	**31** 25th Annual Music Festival, Lucerne, Switzerland, Aug. 14-Sept. 15.

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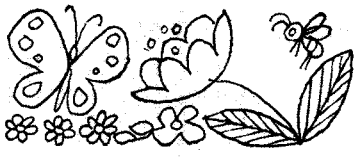
SEPTEMBER

SUN	MON	TUES	WED	THURS	FRI	SAT
1 All-Ireland Hurling Final, Dublin, Ireland.	**2** William Tell Festival, New Glarus, Wis. In German, Sept. 1; English, Sept. 2.	**3** South Pacific Games, Suva, Fiji, Aug. 29-Sept. 7. Regional athletics.	**4** Three Choirs Festival, Worcester, England, Sept. 1-7.	**5** Highland Gathering, Scottish Games, Braemar, Scotland.	**6** St. Erik's Fair, Stockholm, Sweden, Aug. 28-Sept. 8.	**7** Look Around Day, Copenhagen, Denmark. Lottery, visits to unusual places.
8 Long Distance Canoe Race, Winnipeg, Man., Canada, Sept. 7-8.	**9** Vintage Festival, Jerez de la Frontera, Spain, Sept. 7-10.	**10** Fishermen's Reunion, Lunenburg, Nova Scotia, Sept. 10-14.	**11** Applied Arts Exhibition, Charlottenborg, Denmark, Sept. 6-22.	**12** Light Opera Festival, Waterford, Ireland, Sept. 6-23.	**13** Mid-Autumn Harvest Festival, Taiwan.	**14** Market Festival, Johore Bahru, Malaya, Sept. 14-16.
15 44th Comptoir Suisse, Lausanne, Switzerland, Sept. 7-22.	**16** Eastern States Exposition, West Springfield, Mass., Sept. 14-22.	**17** International Film Festival, Cork, Ireland, Sept. 15-22.	**18** Theatre Festival, Dublin, Ireland, Sept. 16-29.	**19** Scandinavian Design Cavalcade, Helsinki, Finland, Sept. 1-30.	**20** Brothers Grimm Centennial, Kassel, Germany.	**21** International Trade Fair, Marseille, France, Sept. 19-30.
22 All-Ireland Football Final, Dublin, Ireland.	**23** Carnival of Flowers, Toowoomba, Australia, Sept. 21-28.	**24** Antique Show, Florence, Italy, Sept. 15-Oct. 15.	**25** Furniture, Cabinetmaking Show, Copenhagen, Denmark, Sept. 20-Oct. 6.	**26** Music, Dance, Drama Festival, Seville, Spain, Sept. 21-Oct. 7.	**27** Berlin Festival Weeks, Berlin, Germany, Sept. 22-Oct. 8.	**28** Raisin Festival, Dinuba, Calif. Grape Festival, St. Catharines, Ont., Canada.
29 Royal Show, Perth, Australia, Sept. 27-Oct. 3.	**30** Oktoberfest, beer, wine festival, Munich, Germany, Sept. 21-Oct. 6.					

OCTOBER

SUN	MON	TUES	WED	THURS	FRI	SAT
		1 Waratah Spring Festival, Sydney, Australia, Sept. 30-Oct. 6.	**2** Gandhi's Birthday, main observance at Raj Ghat, Delhi, India.	**3** Feast of St. Francis, Assisi, Italy, Oct. 3-4. Procession, special mass.	**4** Penn Dutch Mountain Festival, Springs, Pa., Oct. 4-5.	**5** Musical Performers' Contest, Geneva, Switzerland, Oct. 1-5.
6 Vintage Processions, Morges, Neuchatel, Switzerland, Oct. 5-6.	**7** 3rd annual Tobacco Festival, Skopje, Yugoslavia, Oct. 2-10.	**8** Maori Ceremonial, Ngaruawahia, N.Z.	**9** Alphabet Day, scholastic contests, throughout Korea.	**10** International Trade Fair, Metz, France, Oct. 2-13.	**11** Italian Opera Festival, Lausanne, Switzerland, Oct. 5-13.	**12** Flaming Foliage Festival, Renovo, Pa., Oct. 12-13.
13 Veteran Car Rally, Utrecht and Aalsmeer, Holland.	**14** Our Lady of Pillar, Zaragoza, Spain, Oct. 6-14.	**15** Boat Races, Pilgrimage to the temple, Paknam, Thailand, Oct. 11-15.	**16** Contemporary Creative Art Show, Oslo, Norway, Oct. 1-30.	**17** Tanico Arts Festival, Hot Springs, Ark., Oct. 6-Nov. 15.	**18** Alaska Transfer re-enacted on Alaska Day, Sitka, Alaska, Oct. 16-18.	**19** National Horse Show, Farm Show Bldg., Harrisburg, Pa., Oct. 12-19.
20 Our Lady of Piety Fair, Santarem, Portugal, Oct. 12-26.	**21** Autumn Pilgrimage to old places, Richmond, Va., Oct. 19-27.	**22** Aloha Week, Oahu Island, Hawaii, Oct. 20-26.	**23** Opera Festival, Wexford, Ireland, Oct. 20-27.	**24** Southern Craftsmen's Fair, Gatlinburg, Tenn., Oct. 22-26.	**25** Fire-walking, traditional ceremony, Kuala Lumpur, Malaya.	**26** 18th annual Provincial Athletic Meet, Taipei, Taiwan, Oct. 25-30.
27 Deepavali, Hindu Feast of Lights, Ceylon.	**28** Jacaranda Festival, fine floral displays, Grafton, N.S.W., Oct. 27-Nov. 6.	**29** Republic's anniversary, Ankara and Istanbul, Turkey.	**30** Okunchi Festival, float parade, Karatsu, Japan, Oct. 27-30.	**31** City-wide, all-day Halloween Party, Anaheim, Calif.		

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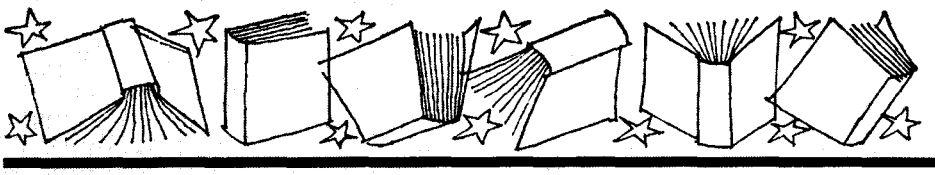
NOVEMBER

SUN	MON	TUES	WED	THURS	FRI	SAT
					**1** Polar Cup, Scandinavian basketball trophy, Stockholm, Sweden, Nov. 1-3.	**2** Chrysanthemum, Orchid Show, Taipei, Taiwan, Oct. 30-Nov. 4.
3 2nd Grand Prix de Puerto Rico auto racing, San Juan, P.R., Nov. 1-10.	**4** 7th annual Film Festival, San Francisco, Calif., Nov. 1-15.	**5** Melbourne Cup, two-mile horse race, Melbourne, Australia.	**6** International Book Fair, Belgrade, Yugoslavia, Nov. 2-7.	**7** Gastronomic Fair, Dijon, France, Nov. 3-17.	**8** International Fishing Tournament, Mazatlan, Mexico, Nov. 8-15.	**9** Rose Festival, Rotorua, N.Z., Nov. 9-17.
10 Winefest, Perchtoldsdorf, near Vienna, Austria.	**11** Independence Day, Colombia. St. Martin's Fair, Golega, Portugal.	**12** Royal Agricultural Fair, Toronto, Canada, Nov. 8-16.	**13** Pilgrimage, St. Caillins' Well, Galway, Ireland.	**14** Pioneers' Day, Sao Paulo, Brazil. Religious Films, Vienna, Nov. 8-14.	**15** 6th annual Poinsettia Festival, San Diego, Calif., Nov. 10-Dec. 15.	**16** St. Hubert Drag Hunt, Udenhout, near Tilburg, Neth.
17 Les Trois Glorieuses, Beaune, Cote d'Or, France, Nov. 16-18.	**18** Lincoln's Gettysburg Address Centennial, Gettysburg, Pa.	**19** Discovery Day, San Juan, P.R. Parades, fireworks.	**20** Revolution Day, throughout Mexico. Sports contests.	**21** The 13th National Automobile Show, Sao Paulo, Brazil, Nov. 10-25.	**22** International Book Fair, Berlin, Germany, Nov. 16-25.	**23** 20th Holiday Folk Festival, Milwaukee, Wisc. Nov. 23-24.
24 Power-boat Race, St. Thomas, V.I.-Puerto Rico.	**25** 10th Bahamas Speed Weeks, auto races, Nassau, Nov. 25-Dec. 8.	**26** 36th Grand Prix Auto Race, Buenos Aires, Argentina, Nov. 24-Dec. 8.	**27** Hollywood personalities parade to salute Santa Claus, Hollywood, Calif.	**28** Pre-Christmas Parades, New York City and Philadelphia, Pa.	**29** World Press Photographers' Exhibit, The Hague, Netherlands, Nov. 13-Dec. 15.	**30** Army-Navy Game, Philadelphia, Pa. The Grey Cup, Toronto, Ont., Canada.

DECEMBER

SUN	MON	TUES	WED	THURS	FRI	SAT
1 Orange Festival, Fair, Buras, La., Dec. 1-2.	**2** 19th annual Christmas Parade, Hot Springs, Ark.	**3** Silver Fair, Taxco, Mexico, Dec. 1-7. Wahoo Fish Roundup, Nassau, Dec. 2-29.	**4** Christmas Markets, Berlin, Hamburg, Frankfurt, Germany, Dec. 1-24.	**5** Strohschabmaenner, Mitterndorf, Austria, Dec. 4-5.	**6** Golf Tournament, Dorado Beach, Puerto Rico, Dec. 4-7.	**7** Band, Choral Festival, Stillwater, Okla., Dec. 6-7. The 22nd annual.
8 Bodhi Day, Honolulu, Hawaii. Buddha's Day of Enlightenment.	**9** Mariners' Week, parades, ceremonies, Rio de Janeiro, Brazil, Dec. 6-13.	**10** Nobel Prize Ceremonies, Stockholm, Sweden, and Oslo, Norway.	**11** Guadalupe Day: Las Cruces, N.M.; Mexico City, Mexico; Ponce, P.R.	**12** Seises Dances, Immaculate Conception ceremony, Seville, Spain, Dec. 8-15.	**13** Greek Folk Festival, Austin Texas. St. Lucia Day, throughout Sweden.	**14** Jr. College Rose Bowl Game, Pasadena, Calif.
15 "Nuts" Fair, Bastogne, Belgium. Wakamiya Shrine Festival, Nara, Japan.	**16** Whirling Dervishes Mevlevi Festival, Konya, Turkey, Dec. 10-17.	**17** Airplane's 60th Birthday, Kitty-Hawk, N.C. Traditional fly-over.	**18** Game Fishing Tournament, Bermuda, Dec. 1-April 30.	**19** Old-style Christmas, Williamsburg, Va., Dec. 19-25.	**20** Metropolitan Miami Tournament, Miami, Fla., Dec. 15-April 15.	**21** Las Posadas, candlelighting procession, throughout Mexico, Dec. 16-24.
22 Singing Under the Stars, Rapperswill, Switzerland.	**23** Traditional Santon Fair, sale of clay figures, Marseille, France.	**24** Christmas Eve Pageant, Hot Springs Ark. Choral Music, Montserrat, Spain.	**25** Christmas Swim, Oceanside, Calif. Publicize salubrious climate.	**26** Junkanoo Parades begin 3 A.M., Dec. 26 and Jan. 1.	**27** Hunting Horn Blowing Contest, Cashel, Ireland.	**28** Shrine East-West Football Game, San Francisco, Calif.
29 Koshare Indian Winter Dances, La Junta, Colo.	**30** State Indoor Open Tennis Tournament Tahlequah, Okla., Dec. 28-31.	**31** Famous Fireworks Displays: Funchal, Madeira; Pikes Peak, Colo.				

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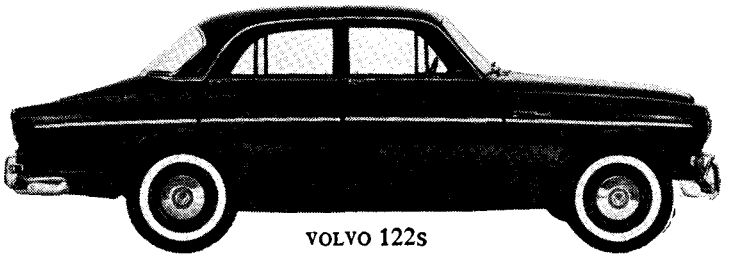

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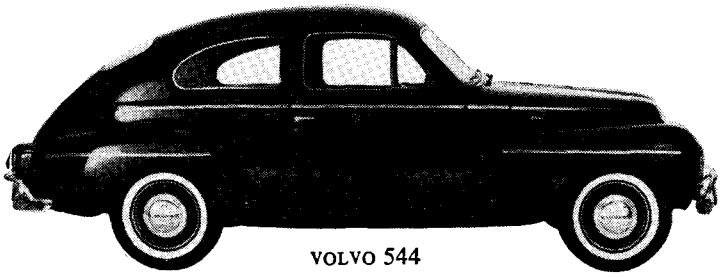

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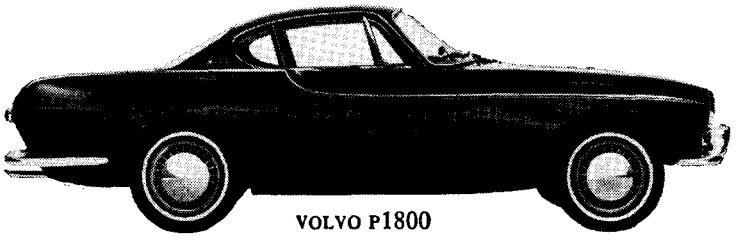

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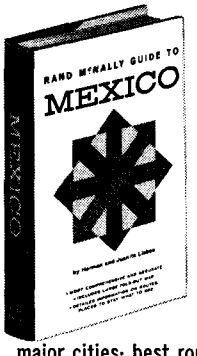

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Man in Hindustan

"Portrait of India," by Bradford Smith *(Lippincott. 313 pp. $5.95), maintains that there are striking temperamental similarities as well as differences between Indians and Americans. Lillian Smith, author of "Killers of the Dream," is familiar with both the country and its leaders, including Pandit Nehru.*

By LILLIAN SMITH

—From "Indian Impressions."

IF YOU can read only one book before setting out for India (and you should of course read dozens), this is it. I recommend it to Peace Corps members, Fulbright students, tourists, the Central Intelligence Agency, the Foreign Service, and the armchair traveler. The author succeeds in ranging widely and probing deeply without losing clarity or structural direction—or his sense of humor. And that takes some doing. He speaks of Indians critically now and then, but always with affection and respect. He grasps India's strategic importance in world affairs, he notes the giant steps she has taken since Independence; yet he sees the gaunt body behind those steps and the red dust of village backwardness that seemingly hides the tracks by progress.

Mr. Smith has made of his various chapters little essays that stand on their own nicely but are linked to one another by the pull of his central theme. This theme, deeply felt and perceived, is, roughly, that one can never understand India until one understands Indians; to understand Indians one must willingly go with them into their spiritual life and their body anxieties, their hunger for self-realization and their occasional blindness to the self-realization of others; their acceptance of diversity and their belief in the unity of all. One has to see good and evil through their eyes, not as the polarities they seem to us Westerners but as fluids that often blend indistinguishably. One has to remember that their educational methods overemphasize memory and neglect problem-solving, and that they have an inbred abhorrence of manual labor. One has to be able to survive a round of irrational argument and wait for the moment when anger and excitement dissolve in soft, warm friendliness.

—From "Indian Impressions."

I hope I shall not distort Mr. Smith's view when I suggest that he thinks there is more temperamental than political difference between our country and India. And yet, paradoxically, as he says, we of all people should be able to understand Indians, for a close look at ourselves would show many similarities. For instance, the Indian speaks out; he tells you what he thinks; he may tell you more than he thinks when he gets going, but he communicates; he wants to be liked, and he wants to "be good." Familiar attitudes, are they not?

When Mr. Smith speaks of everyday life with the Indian people, and of the difficulty of keeping "no" from sounding like "yes," he is extremely funny. And he is hilarious when he puts an

(*Continued on page* 73)

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SR's Annual Business Issue

and January Communications Section.

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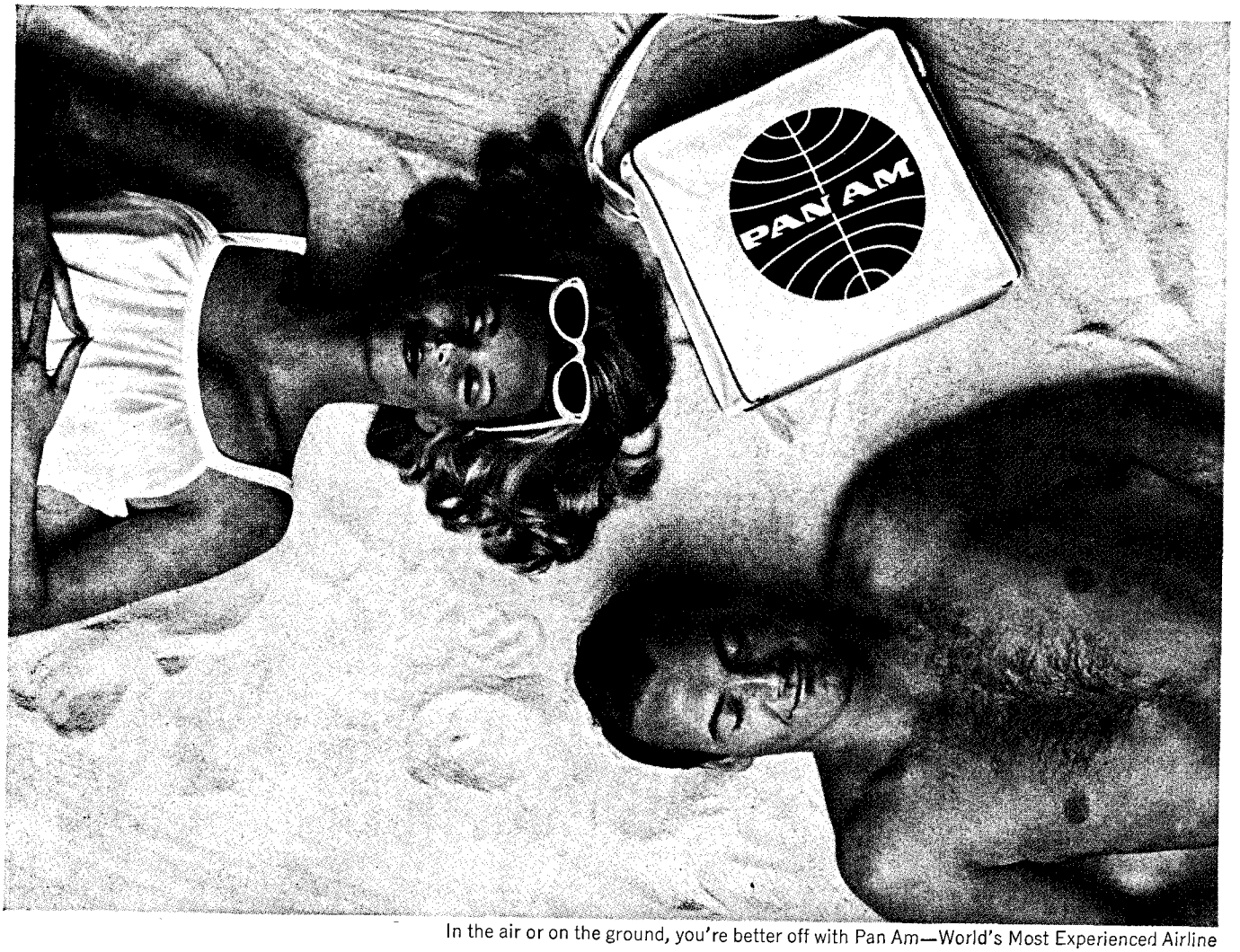

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Gertrude C. Bray, Providence, R.I. Mykonos, Greece. Kodak Retina; Kodachrome.

2

COLOR

Leonard S. Barnes, Fredericksburg, Va. New Hampshire. Asahi Pentax; Kodachrome.

3

COLOR

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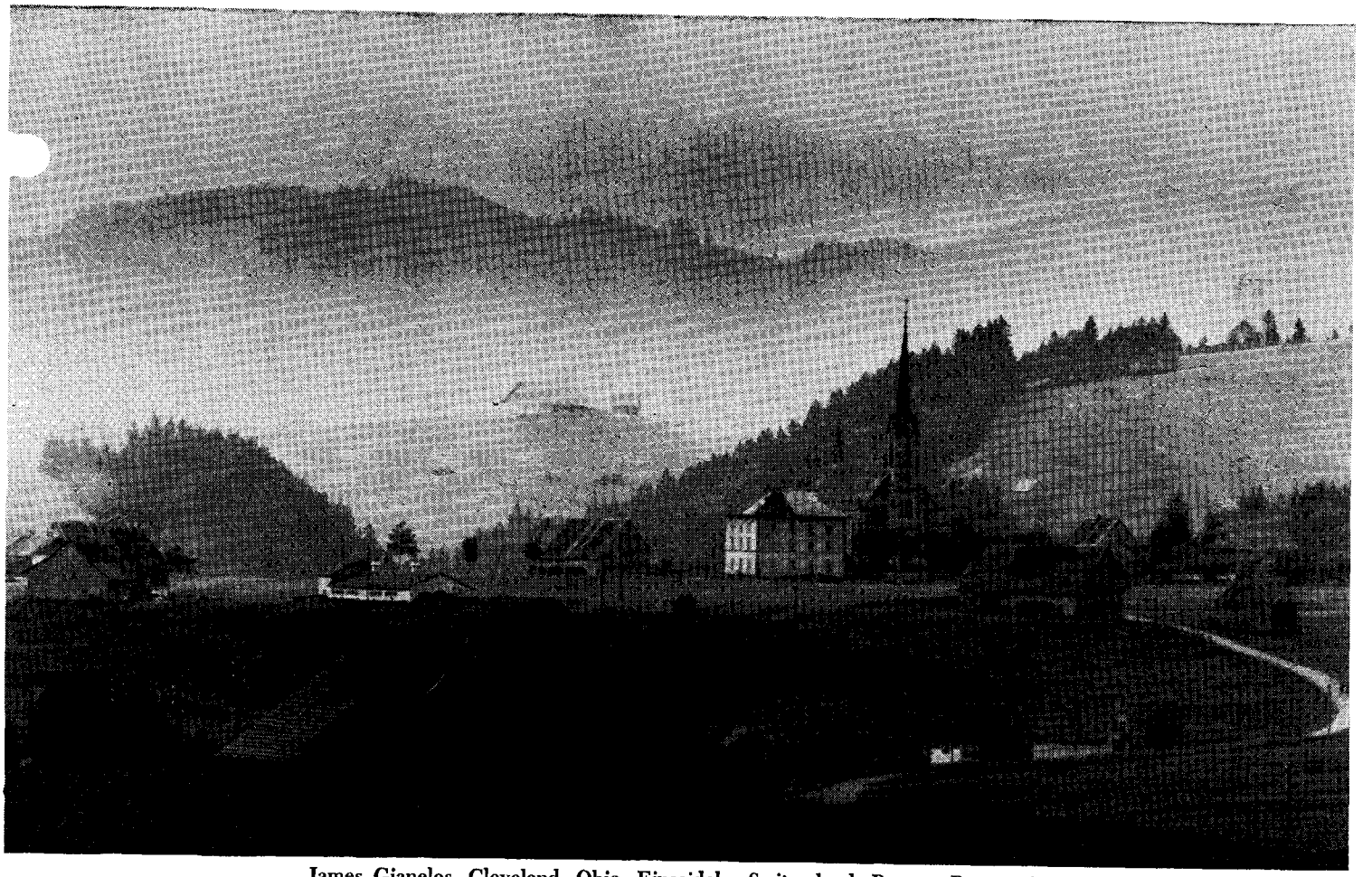
1962 Photo Prize Winners

A Gallery



James Gianelos, Cleveland, Ohio. Einseideln, Switzerland. Pentax; Panatomic X.

1 BLACK & WHITE

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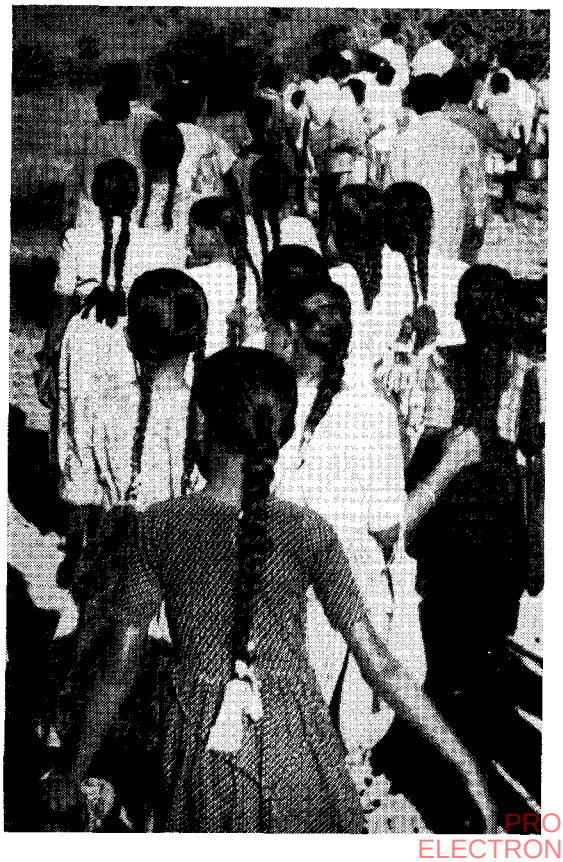
Lawrence Schauffler, Fredonia, N.Y. Calgary, Alberta, Canada. Rolleiflex; Plus X.



2

BLACK & WHITE

3

BLACK & WHITE

Michael Lindsay, Los Angeles, Calif.
Bombay, India. Nikon; Mimosa.

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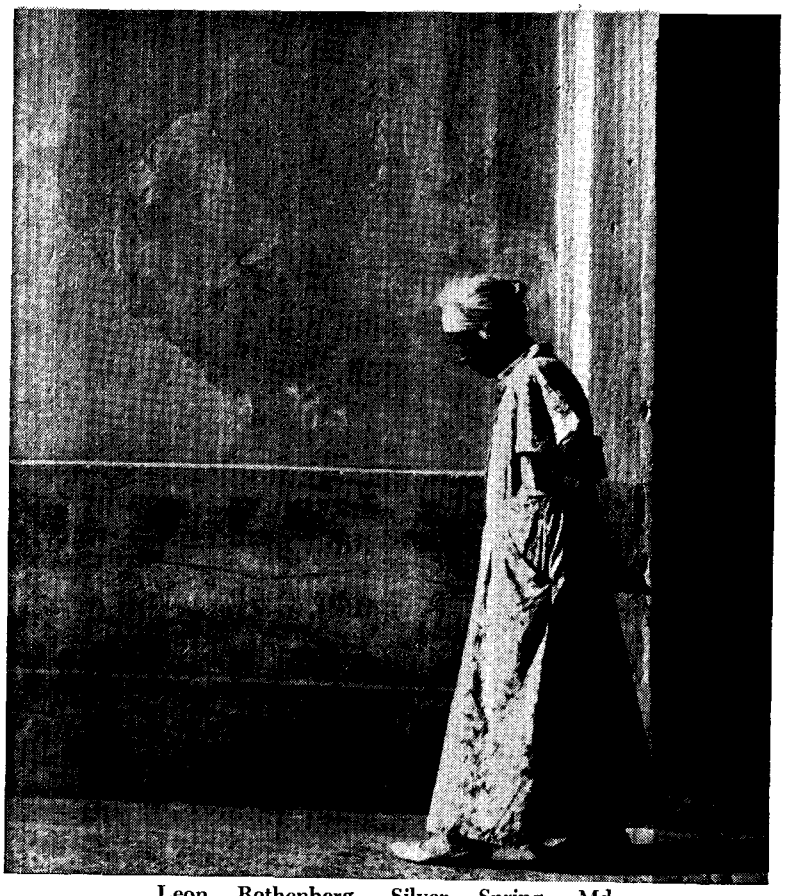
5

BLACK & WHITE



Leon Rothenberg, Silver Spring, Md.
San Juan, P.R. Mamiyaflex; Perutz Peromnia.

4

BLACK & WHITE

Richard Conrat, Oakland, Calif. Patzcuaro, Mexico. Voigtlander; Plus X.

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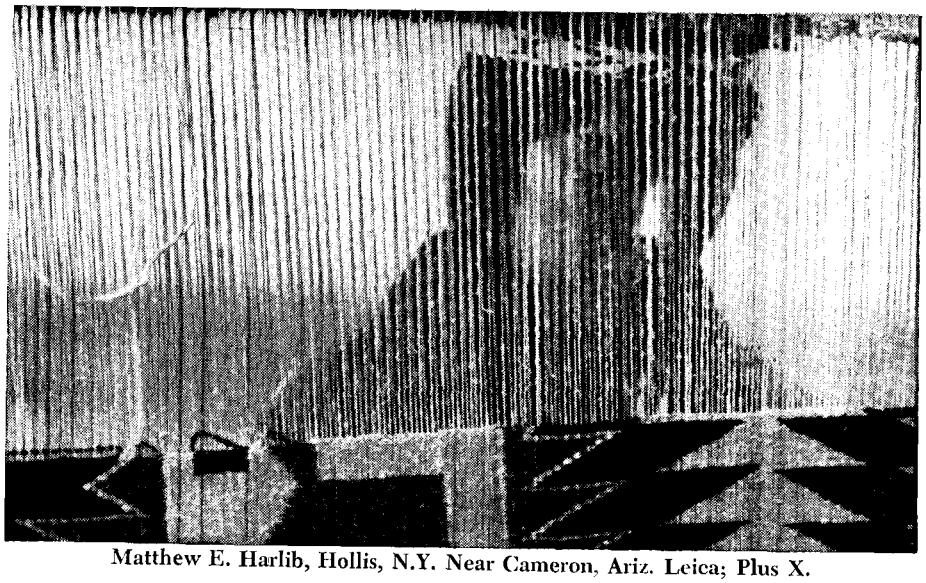


Matthew E. Harlib, Hollis, N.Y. Near Cameron, Ariz. Leica; Plus X.

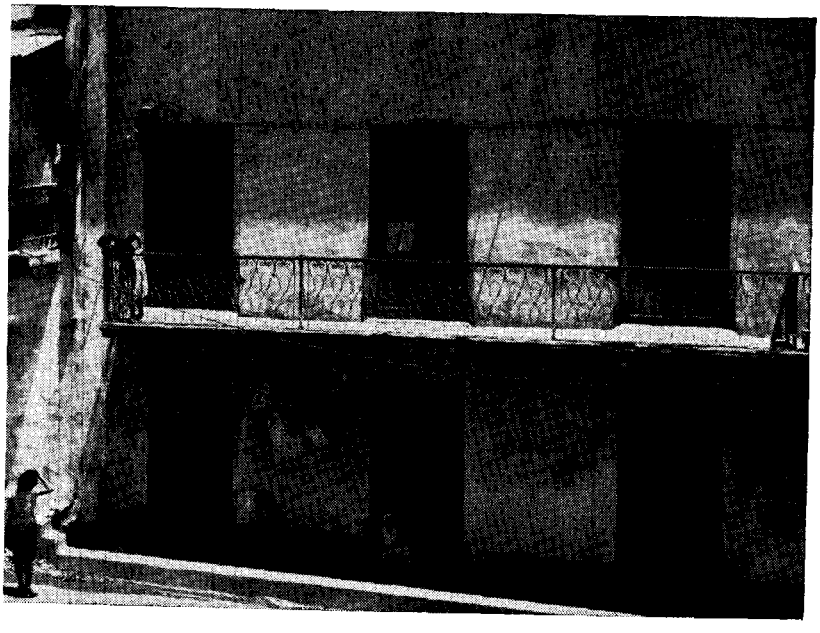
6

BLACK & WHITE

7

BLACK & WHITE

Anne Brennan, New York, N.Y. Santo Domingo, Dominican Republic. Rolleiflex; Plus X.



BLACK & WHITE

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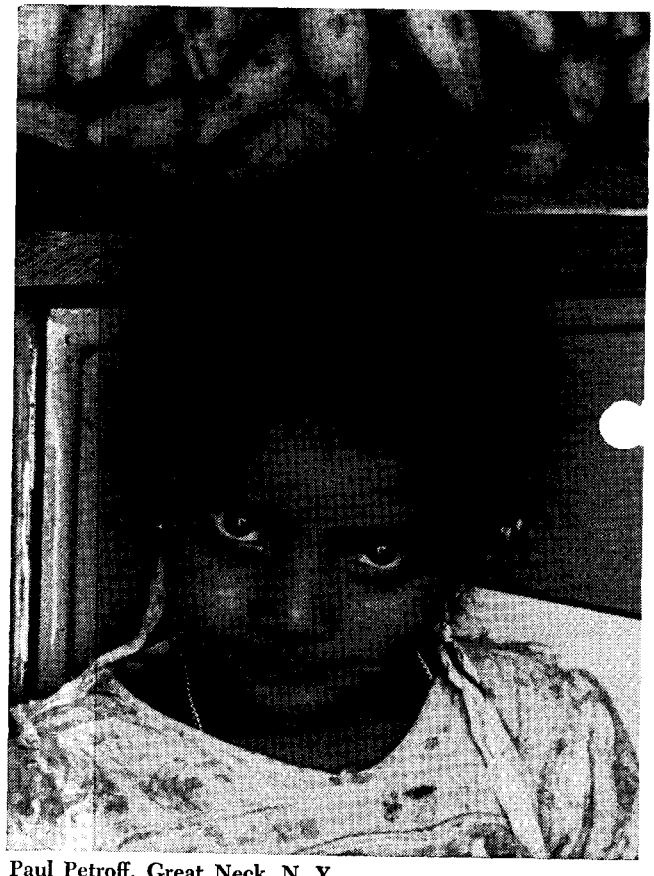

Paul Petroff, Great Neck, N. Y.
Oaxaca, Mexico. Nikon; Ilford.

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TRIPPING THE SHUTTER ON TRAVEL

By MARGARET R. WEISS

JUDGMENT day for *SR*'s 1962 World Travel Photo Contest dawned warmer than usual for November in New York. But it wasn't only the erratic Eastern Seaboard weather that raised a fine mist of perspiration on the judges' foreheads. Screening the stacks of prints and boxloads of slides which represented this year's entries was a demanding task—one that called for a full reserve of patience, concentrated effort, and deliberation.

The three men who met these demands were well equipped for the assignment. Serving as the panel of judges for the tenth annual competition was a trio of accomplished veterans long affiliated with *SR*'s photo contests: noted etcher Ivan Dmitri, Leopold Godowsky of Kodachrome fame, and photography columnist Norris Harkness.

Screening procedures were the same as in previous contests. First, every judge examined all the prints and color transparencies submitted, making a preliminary selection of those he considered appealing in subject, generally pleasing to the eye, and of good technical quality. At this stage, about 90 per cent of the entries were eliminated. Those remaining were subjected to a second run-through and were further winnowed down by having had to win the approval of at least two of the judges.

Then, a third round followed in which a unanimous vote was required, narrowing the field to about two dozen selections in each category. Finally, from these—after further (and heated) debate—the top ten color and black-and-white pictures were ranked for prizes by unanimous decision. (This is the point at which I remember hearing one judge's plaint: "Why is it always so much easier to be unanimous about what goes *out* than what stays *in*?" And somewhere in this round, while transparencies were being projected in the darkened studio, another voice rose to counter a "Let's leave it in" with "But we have to be tough!")

With about 25 per cent more entrants than last year—even though entries were limited to two in each classification—the final tally scored this as the largest of any of the *SR* contests so far.

"Along with quantity, quality has improved tremendously, too," was Ivan Dmitri's observation. "Especially in the black-and-while category," emphasized Leopold Godowsky, "where there was a much higher proportion of carefully chosen, well-photographed material." Norris Harkness noted this in both the black-and-white photos and the color slides, but not in the color prints. "When we found one that was of even reasonably good quality, we seized upon it with delight!"

Reviewing the newest additions to *SR*'s gallery of award winners, the panel agreed: "Of all ten contests, this was the most difficult to judge—and the most interesting."

—*Vance Rath.*

Judges—From left, Ivan Dmitri, Norris Harkness, and Leopold Godowsky.

RALPH C. McGOUN, whose color transparency captured this year's grand prize in the color classification, is professor of dramatic arts at Amherst College. Claiming "amateur amateur status," he reports his prize-winning entry to be "the one and only picture I've ever had courage to submit to a contest. In fact, the 1,500 pictures I took during my trip represent the first real shooting practice I've had beyond an occasional bout with a box camera years ago."

The trip referred to was a year's sabbatical leave devoted to seeing the world. Hawaii—scene of the grand-prize shot—was little more than a stopping-off place on his long journey. "I went to see the usual tourist attractions—among them, Hawaii National Park with its fascinating trail through forestland decimated by an eruption of the Kilauea Iki crater in 1959. A cinder cone formed when trade winds blew pumice and ash into a great heap, and the trail leads through the desolate area behind this cone."

Professor McGoun spent eleven months of his sabbatical "going to the theatre as often as possible everywhere I visited—especially theatre in the Orient, which interests me greatly." He couldn't be more pleased that the *SR* prize is a round-trip flight to Tokyo.

JAMES GIANELOS, winner of the year's grand prize in the black-and-white category, describes himself as "an installation-service engineer for a spectrographic equipment company—and an active amateur photographer ever since I bought my first camera in 1955."

Though his work entails extensive traveling to mills and factories all over the country, his four-week vacation in Switzerland this year was his introduction to travel abroad. Twenty rolls of color film and three rolls of Panatomic-X later—with the climbing of the Matterhorn successfully and safely behind him—Mr. Gianelos "liked some of the pictures well enough to submit two entries in each category. Actually, I prefer black-and-white because its lets me experiment with developing and printing techniques. There's more of a feeling of 'creating' a picture that way." (He "creates" in a 6 x 6 darkroom—a converted fruit cellar that still harbors the winter's supply of canned fruit, preserves, and watermelon pickles.)

The Gianeloses look forward to taking their grand-prize trip in late summer or fall—in any case, some time after March when they expect a new small subject for his camera.

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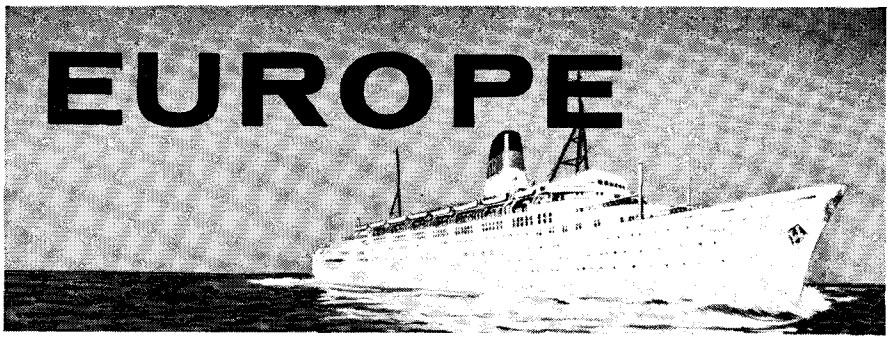

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GRAND PRIZE IN COLOR
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PROF. RALPH C. MCGOUN, Amherst, Mass. Hawaii National Park, Hawaii. Kodak Retina; Kodachrome.

GRAND PRIZE IN BLACK AND WHITE
(Round-trip flight to London)

JAMES GIANELOS, Cleveland, Ohio. Einseideln, Switzerland. Pentax; Panatomic X.

SECOND PRIZE IN COLOR
(Cash Prize—$200)

GERTRUDE C. BRAY, Providence, R.I. Mykonos, Greece. Kodak Retina; Kodachrome.

SECOND PRIZE IN BLACK AND WHITE
(Cash Prize—$200)

LAWRENCE SCHAUFFLER, Fredonia, N.Y. Calgary, Alta., Can. Rolleiflex, Plus X.

THIRD PRIZE IN COLOR
(Cash Prize—$100)

LEONARD S. BARNES, Fredericksburg, Va. New Hampshire. Asahi Pentax; Kodachrome.

THIRD PRIZE IN BLACK AND WHITE
(Cash Prize—$100)

MICHAEL LINDSAY, Los Angeles, Calif. Bombay, India. Nikon; Mimosa.

FINALISTS IN COLOR
(Cash Prizes—$50)

F. L. FRANK, Akron, Ohio. Israel. Hasselblad; Kodacolor.

JESSE C. RABINOWITZ, Berkeley, Calif. Warsaw, Poland. Nikon; Anscochrome.

JOHN E. TYSELL, JR., Eugene, Ore. Moscow, U.S.S.R. Leica; Kodachrome.

HARRY P. DODGE, Olney, Md. Machu-Picchu, Peru. Contax; Kodachrome.

MCNEILL SMITH, Greensboro, N.C. Paris, France. Leica; Kodachrome.

MRS. LORRIMER ARMSTRONG, Westfield, N.J. Afghanistan. Leica; Kodachrome.

DAVID L. SUGARMAN, Chicago, Ill. Ocotlán, Mexico. Contaflex; Kodachrome.

FINALISTS IN BLACK AND WHITE
(Cash Prizes—$50)

RICHARD CONRAT, Oakland, Calif. Patzcuaro, Mexico. Voigtlander; Plus X.

LEON ROTHENBERG, Silver Spring, Md. San Juan, Puerto Rico. Mamiyaflex; Perutz Peromnia.

MATTHEW E. Harlib, Hollis, N.Y. Near Cameron, Ariz. Leica; Plus X.

ANNE BRENNAN, New York, N.Y. Santo Domingo, Dominican Republic. Rolleiflex; Plus X.

PAUL PETROFF, Great Neck, N.Y. Oaxaca, Mexico. Nikon; Ilford.

ERNEST ROSENFELD, New York, N.Y. Ibiza, Spain. Kodak Retina; Plus X.

HAROLD FULL, New York, N.Y. Portofino, Italy. Rolleiflex; Agfa.

SPECIAL HONORABLE MENTION

J. A. GOLDSACK, Great Neck, N.Y. Massachusetts. Leica; Kodachrome.

STANFORD A. BROWN, San Leandro, Calif. Siem Reap, Cambodia. Leica; Kodachrome.

D. W. ESHELMAN, Lytle Creek, Calif. Nikko, Japan. Agfa Optima; Kodachrome.

SPECIAL MENTION FOR TOPICAL INTEREST

ARTHUR DUNING, Kampala, Uganda, Africa. Karamojo, Africa. Ricoh; Kodachrome.

SPECIAL MENTION FOR POLITICAL SIGNIFICANCE

DR. M. ROMAN, New York, N.Y. Provincetown, Mass. Nikon; Kodachrome.

(Continued on page 72)

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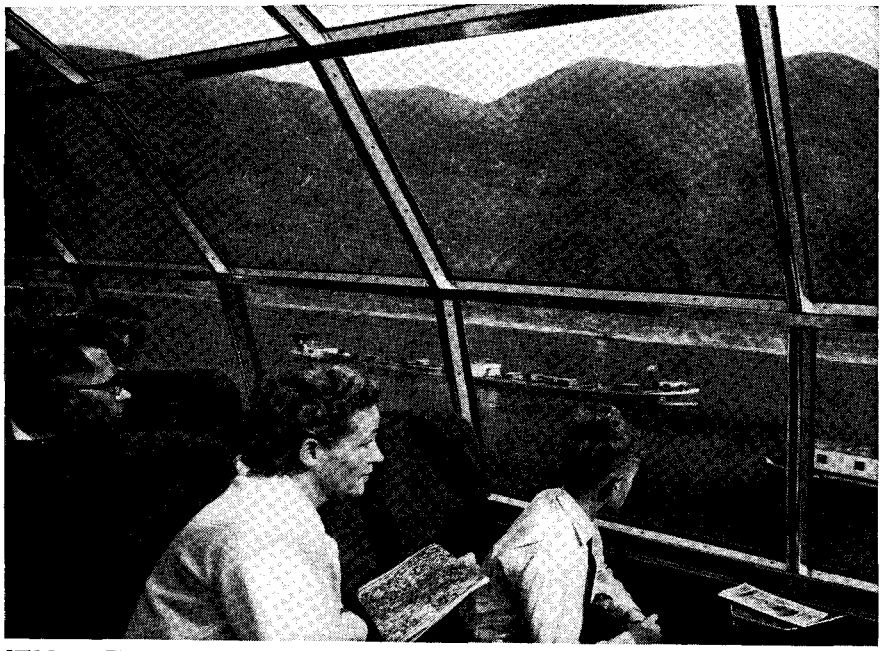

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Continued from page 70

SPECIAL MENTION FOR DESIGN

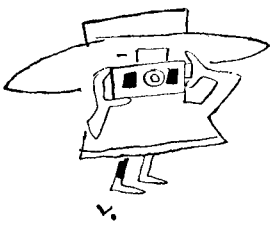
DON JULIN, Suisun City, Calif. Melbourne, Australia. Kodak Retina; Kodachrome.

SPECIAL MENTION FOR LIGHTING

D. F. BENDER, Whittier, Calif. Death Valley, Calif. Leica; Kodachrome.

HONORABLE MENTION

JOHN L. G. ARCHIBALD, Concord, Mass. Nimes, France. Leica; Agfa.
MARJORIE POND, Carbondale, Ill. Giant City State Park, Ill. Yashika-Mat; Ektachrome.
AHTI BRIGDEN, Toronto, Can. San Miguel Allende, Mex. Exakta; Plus X.
RUTH D. COLEMAN, Brooklyn, N.Y. Katmandu, Nepal. Leica; Plus X.
PETER FIORENTINO, Brooklyn, N.Y. Bryce Canyon National Park, Utah. Olympus; Kodachrome.
MRS. ORAZIO FRUGONI, Rochester, N.Y. Spoleto, Italy. Rolleiflex; Ilford.
HAROLD FULL, New York, N.Y. Copenhagen, Denmark. Rolleiflex; Agfa.
JAMES GIANELOS, Cleveland, Ohio. Zermatt, Switzerland. Pentax; Panatomic X.
J. A. GOLDSACK, Great Neck, N.Y. Gloucester, Mass. Leica; Kodachrome.
P. R. GOVINDARAJULU, Philadelphia, Pa. New York, N.Y. Graphic; Kodachrome.
DAVID W. HART, Santa Barbara, Calif. Canyon De Cheny, Ariz. Alpha; Agfachrome.
H. F. HENDERSON, Carpinteria, Calif. Hong Kong, China. Kodak Retina; Kodachrome.
HELEN M. HERNEY, San Diego, Calif. Hong Kong, China. Exakta; Kodachrome.
LAURENCE A. HICKS, Carmel-by-the-Sea, Calif. England. Kodak Retinette; Kodachrome.
SYDNEY HUT, New Rochelle, N.Y. Florence, Italy. Rolleiflex; Kodak.
MRS. E. L. JOHNSON, Norton, Kan. Liberia, Africa. Agfa; Kodachrome.
MRS. MADELEINE JOHNSON, Riverside, Calif. Banaras, India. Zeiss Contaflex; Kodachrome.
ROSALIND JOSEPH, New York, N.Y. Les Tourettes sur Loup France. Rolleicord; Plus X.
ALLAN W. KAHN, Noblesville, Ind. Patzcuaro, Mex. Rolleiflex; Verichrome Pan.
DR. LESTER S. KING, Chicago, Ill. Cairo, Egypt. Rolleiflex; Panatomic X.
HENRY LASH, Los Angeles, Calif. Negev, Israel. Fujica; Kodachrome.
HART LEAVITT, Andover, Mass. Woods Hole, Mass. Rolleiflex; Panatomic X.
DR. SANDOR A. LEVINSOHN, Paterson, N.J. Hong Kong, China; New Delhi, India. Rolleiflex; Plus X.
D. J. LOVELL, Ann Arbor, Mich. Helbronner, Italy. Zeiss Ikon Ikonta; Panatomic X.
JULIAN MALKIEL, Stowe, Vt. Holland. Graphic; Kodachrome,
LEO MANNAERT, New York, N.Y. Cuzco, Peru. Yashica; Kodachrome.
G. O. MANYPENNY, Briarcliff Manor, N.Y. Chappaqua, N.Y. Praktina; Kodachrome.
FERNANDA D. MILLING, Indianapolis, Ind. Long Beach Island, N.J. Kodak Retinette; Plus X.
EDWARD A. NUSBAUM, Richmond, Ind. Portofino, Italy, Rolleiflex; Tri X.
DORIS D. PECORINO, Clifton, N.J. Venice, Italy. Argus; Kodachrome.
H. PENFOLD, Boulogne sur Seine, France. Katanga, Africa. Exakta; Dekonan.
SIDNEY PEPPER, New York, N.Y. Bombay, India. Rolleiflex; Ektachrome.
MAUDE F. PRUETT, Seattle, Wash. Yugoslavia. Leica; Kodachrome.
EDITH J. ROUSH, Charlotte, N.C. Lago Maggiore, Italy. Exakta; Kodachrome.
SEYMOUR RUTKIN, New York, N.Y. Rome, Italy. Ricoh; Tri X.
SIDNEY X. SHORE, Roslyn Heights, N.Y. Macau, S.E. China. Nikon; Kodachrome.
JOSE M. SILVA, Mt. Vernon, N.Y. Taxco, Mex. Rolleiflex; Verichrome Pan.
ELLIOTT STARKS, Madison, Wis. Tossa De Mar, Spain; Nice, France. Kodak Retina; Plus X.
VIRGINIA STONE, Los Angeles, Calif. Near Tokyo, Japan. Rolleiflex; Gevaert.
ROBIN W. WINKS, New Haven, Conn. Mosque in Borneo. Zeiss Ikon Contaflex, Kodachrome.
DR. BARBARA YOUNG, Baltimore, Md. Carrara, Italy. Rolleiflex; Gevaert.
CONSTANCE YOUNG, New York, N.Y. Rome, Italy. Leica; Kodachrome.
MRS. B. ZUGER, New York, N.Y. Amagansett, N.Y. Rolleiflex; Ektachrome.



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Other Lands

Continued from page 62

Indian and a machine together. But is good-natured fun; and no fair-minded Indian should object to this gentle kidding from a man who is deeply loyal to the excellencies of their culture.

When he turns to important things he becomes serious. Here you see a fine intelligence, informed and flexible, working on some puzzling paradoxes; you also feel a greatness of heart. His appraisal of the Indian leaders, especially Desai, Narayan, and Bhave, is sensitive; his account of "Agra and All That" is delightful; he speaks discerningly of Indian art in plain Quaker fashion; "The Roots of Violence" gives a vivid and profound view of Indian tensions. I feel that Mr. Smith missed the subtleties of Indian women, but this is a small flaw in a book that is rich with wisdom, humor, and good sense.

Lost World

"Under the Mountain Wall: A Chronicle of Two Seasons in the Stone Age," by Peter Matthiessen *(Viking. 256 pp. $7.50), recounts the impressions of a novelist attached to the anthropological expedition in remote New Guinea that took the life of Michael Rockefeller. Bernard J. Siegel heads the Department of Anthropology at Stanford.*

By BERNARD J. SIEGEL

THE Central Highland of New Guinea is virtually the last refuge of Stone Age Man in the modern world. Though the peoples who live in this isolated region have not remained totally unchanged since the days of their forebears in Southeast Asia, they provide us with the closest approximation to a style of cultural adaptation that evolved after the Neolithic agricultural revolution several thousand years ago.

"Under the Mountain Wall" is the partial story of one such tribe, the southern Kurelu. The author, a novelist, was attached to an expedition that spent the spring and summer of 1961 in the mile-high Baliem Valley, a country first discovered, by air, in 1938. His portrait of Kurelu culture is presented a series of sequential episodes in the ..ves of the different kinds of people who make up the tribal roster.

The report reads like leaves from an anthropologist's notebook, except that the narrative flows with style and ele-

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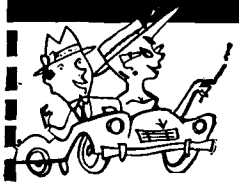

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gance. There is no question about its emotional impact. The writer catches the essential humanity of a people about as far removed as one can imagine from the specific historic concern of civilized man. In so doing, he belies his own reference to them as "a wild people." There is no such thing as "savages" in the literal sense of the word. The Kurelu, like the rest of mankind, have cultivated and do cultivate themselves in accordance with human potentialities, living not by impulse but by an elaborate body of hard-won, empirically verified knowledge, social rules, and symbolic understandings that provide some measure of security and enable them to act in spite of limited rational knowledge. Like all human groups, the Kurelu provide their citizens with a set of goals and the appropriate means of attaining them; they interpret their environment in special arbitrary ways, partly as threatening, partly as cooperative; they learn and teach what to expect from various kinds of "others," and they distinguish between the more and the less able in the allocation of prestige and power.

EQUIPPED with a simple bow, a bamboo knife, and a stone adze, and having brought with them the domesticated yam and pig from Southeast Asia, the Kurelu and their neighbors have effectively exploited the environment in which they live. They provide the anthropologist with an important laboratory for the study of a variety of problems in physical and cultural evolution.

Of these, perhaps the one of most general interest is the frequent small-scale but violent warfare in combination with an otherwise stable agricultural village life. This is rare among horticulturalists, who, unlike the predatory nomadic peoples, do not engage in warfare for the purpose of territorial gain. Aside from providing Kurelu men with an important means of acquiring prestige and authority, constant hostilities with their neighbors threaten everyone, including women and children, with sudden death if they venture even a short distance beyond the pale of the village. The attrition rate is probably about the same among all contending parties, but under such circumstances there is virtually no possibility for the formation of political coalitions much larger than the local group.

It would be interesting to learn more of the psychological defenses that these peoples have erected in the face of sustained anxiety. Certainly if we needed any further examples to refute the romantic picture of primitive man living contentedly in a tropical paradise, we have an excellent one

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here. The Kurelu run very hard indeed just to stand still.

Matthiessen's book possesses both the advantages and the disadvantages of e novelist's perceptions. It brings a ay, self-subsisting island of mankind so close to our senses that we can share emotionally in its very real humanity—the skills, hopes, fears, anguish, and delight of its people and the complex imagery through which they comment continually on the meaning of life. The person of integrity there, as everywhere, is the one who does the best he can with what he has. The author does capture the dynamic picture of "a lost culture in the terrible beauty of its pure estate." Unlike the anthropologist, however, he provides us with no conceptual interpretation, even from the Kurelu viewpoint, of this people and its culture. Nor does he show its place in the succession of adaptations that human groups have made in all parts of the earth. Both kinds of presentation are important to inform our understanding of the nature of man.

Pacific Prosperity

"A Young Republic on the Move," by Albert Ravenholt *(Van Nostrand. 204 pp. $4.25), surveys the history, social institutions, and politics of the Philippines and its unique relationship to the U.S. Frank H. Golay is the author of "The Philippines: Public Policy and National Economic Development."*

By FRANK H. GOLAY

THIS volume is one of those commissioned by The Asia Society to bring "the people of America and Asia closer together in their appreciation of each other and each other's way of life." In 204 uncrowded pages it surveys the diverse and complex history, geography, economy, and polity of the Philippines.

The author—Albert Ravenholt of the American Universities Field Staff—is, above all, a student of Philippine politics, and he gives coherence to what might have been a kaleidoscopic survey through his persistent effort to interpret history and social institutions in relation to the pattern of political activity. Mr. Ravenholt is thoroughly familiar with the peculiarly Filipino adaptation of government, which is based on separation of powers and articulation of the formal and informal institutions of government. His succession of essays on the family, religion, government, economy, and education provides insights essential to compre-

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In more alert moments, you'll browse for music made into glass and lace. And perhaps you'll revel at The Lido—glistening mermaid on the lustrous Adriatic.

Plan to daydream in Venice this Spring or Fall when the weather is a fete in itself. For full details, see your travel agent or write to: Italian State Tourist Office, 626 Fifth Avenue, New York; Ente Provinciale per il Turismo, or Ufficio Comunale Turismo, Venice, Italy.

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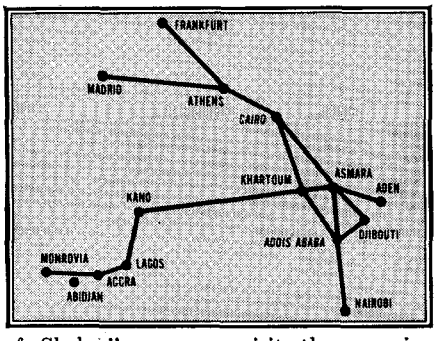

of Sheba," you can visit the amazing prehistoric towns of Axum and Lalibela and Africa's exotic city, Addis Ababa. Ethiopian will jet you to Nairobi where you can re-discover the White Nile's source at Lake Victoria. Or you can fly to the exciting new nations of West Africa.

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hending the interaction of politics and human relations.

This reviewer found the survey of Philippine history successful as a whole, although details of emphasis and interpretation are not always congenial. The brief summaries of Spanish colonial history, the Japanese occupation, and the postwar period of Philippine sovereignty are particularly satisfying. On the other hand, pre-European history is treated with an assurance hardly warranted by the present state of knowledge or the vigorous controversy attending the sporadic efforts of scholars to probe the dim reaches of the Philippine past. Nor is the treatment of the American colonial period successful, being excessively laudatory of U.S. policy and practice.

Mr. Ravenholt's discussion of Philippine economy lacks balance, reflecting as it does the customary preoccupation of Western observers with peasant subsistence and exports. The Philippine economy is on the move, but understanding of economic progress is not to be obtained by concentrating on the most traditional and static factors. The author's analysis is also cluttered with factual errors. Among the more glaring are assertions that the growing of coconuts provides "a living for one out of every four Filipinos" (one-seventh of all farms, occupied by perhaps one-tenth of the population, were listed as coconut farms in the 1948 census); "the owner-operating farmer in the Philippines is a rarity" (the 1948 census listed more than half of Philippine farms as owner-operated); forest products account "for some 14 per cent of the national income" (actually no more tha

3 per cent); and the Philippines is "the largest copper producer in the Far East" (Japan produces twice as much).

Entertainingly written, this study will be read with interest and statisfaction both in the U.S. and the Philippines; with satisfaction because the image projected is the valid one of viable, improving political processes and promising economic and social change. Its impact elsewhere in the world will be slighter because it is blurred by sloga and clichés, which contribute little t

Your Literary I. Q.

LADIES (FIRST)

Conducted by John T. Winterich

We hear much of our First Lady Jacqueline who, like her immediate predecessor Mamie, is usually referred to by her first name. Elizabeth Mills of Springfield, Missouri, asks that you try to identify these wives of Presidents from their given names and a clutch of clues. Answers on page 80.

1. Frances was 22 when she married a bachelor President in the White House.
2. And Julia was 24 when she married a widower President, aged 54.
3. *This* Julia, whose final resting place is an imposing monument, saw her only daughter married in the White House in 1874.
4. Lucy, a kindly and gracious woman, was nicknamed "Lemonade Lucy" by reporters because she forbade the serving of alcoholic beverage in the White House.
5. Sarah forbade not only liquor but also dancing.
6. Helen, the daughter of a former law partner of Lucy's husband, was one of the founders of the symphony orchestra in Cincinnati.
7. Margaret, whose husband died in office, was for a few months the mother-in-law of Jefferson Davis.
8. Anna's husband was President such a brief time that she never got to t White House from Ohio.
9. Caroline, granddaughter-in-law of Anna, was the first head of the D.A.R.
10. Louisa, born in London and married there, had a son named George Washington.

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mutual understanding between Americans and Filippinos but do contribute to widespread skepticism, if not hostility, on the part of other countries toward the Philippines. For example, no useful purpose is served by flaunting such invidious slogans as "fullest development of the democratic idea on the western rim of the Pacific," "only predominantly Christian nation in Asia," "the Philippines has been spared that curse of the new nationalism," "next door lie. . . . emerging new nations plagued by economic and political instability." This book's contribution toward bringing "the people of America and Asia closer together" would have been enhanced by a softer sell of the Philippines and its unique relationship to this country. Such a version would also have been more in accord with the real world.

Seeing the Frog

By MAY SWENSON

SEEING the frog
and on its back
embroidery like eyes,
I felt it "see" me
also as shadow
in disguise.

Lengthening
without motion
carefully my hand
lowered a socket—
and unclosed a pond.

Memory handed me
a frog,
pulse under thumb:
how to hold
a loose thing tight,
yet not lame.

The jerk, the
narrow hips' escape
happened again.
I felt the chill
embossment and
the ticking chin.
Before the splash
a hand spread
in whole design,
tan and shadow—
patched, the warts
of water mine!

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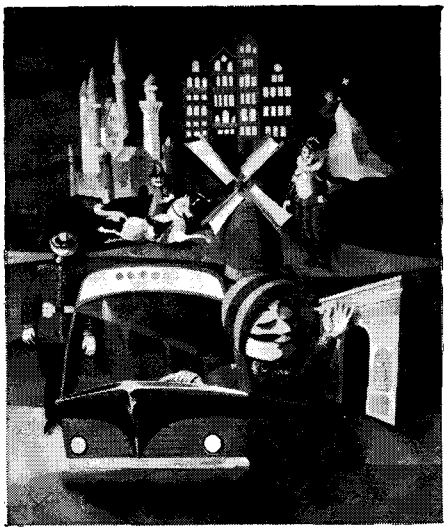

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Careless Tourist

Continued from page 53

tor emphasizes, his money is promptly refunded on the spot with no questions asked, in keeping with a policy dating back to 1891, the date of their origin. If there is any chicanery on the part of the customer, it is bound to come out later somewhere along the line. He estimates that American Express processes 50,000 claims a year.

When asked how the tourist manages to lose his money, Mr. Cunningham referred his questioner to a recent survey conducted for American Express by the Gallup Organization of New York and the Opinion Research Corporation of Princeton, N.J. Called "Careless Americans," this fat little document reveals that 9,500,000 Americans are losing cash, including travelers checks, at the rate of more than $700,000,000 a year, or one out of eleven adults on an average of $75 each. The largest number, or 8 per cent, lost it "off the person," as it was phrased, but only 2 per cent while traveling.

If one may judge by this report, the "careless American" exhibits no end of ingenuity in getting rid of his money. He loses it to thieves and burglars, drops it out of his pocket or pocketbook, throws it away on the street, burns it with the trash or garbage, feeds it to the rats and mice, hides it and forgets where he hid it. If he is a male between twenty-one and twenty-nine years, if he is college-educated, and if he is in business or the professions, he is the most "loss-prone" of all. Outside of theft and burglary, sheer carelessness stands out as the greatest cause.

AS for the tourist at home or abroad, the report warns that "the tendency of travelers to get off the beaten path and visit ill-lighted or unsavory 'clip joints' and 'bust-outs,' to become involved with prostitutes (male and female) and petty criminals, to expose rolls of bills or fat wallets to envious eyes, to grumble, over-tip, and spend ostentatiously, and to talk unguardedly of the hiding places of their funds and of the security precautions they have taken, combine to make them favorite 'marks.'"

Although Inspector Cunningham and his agents have no power of arrest, they work closely with Interpol, Scotland Yard, the Sureté Generale of France, and the law enforcement agencies of all countries. Indeed, their zeal is so implacable that most criminals spurn travelers checks and get rid of them as though they were marked bills, if they find them in their hauls.

The late desperadoes Bugs Moran

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and Gerald Chapman are famous examples of crooks who were tripped up while trying to cash one of these checks, but the most recent case was that of two French chiselers who pulled off the kidnaping of four-year-old Eric Peugeot, heir to the automobile fortune, in Paris two years ago. Carrying a bundle of about $100,000 in ransom money, the amateurs purchased American Express checks in large amounts as they fled south to the Riviera with the lad, then cashed them later. It was a simple matter for Interpol and the French police to pick up the trail leading to the winter resort of Megeve in the Alps.

When the day's sleuthing is over, Inspector Cunningham and his minions like to lean back in their chairs and relive the more humorous incidents that attend their labors. There was the American who walked into their office in Hong Kong, they recall, and said he had just been released from a prison camp in Communist China and wanted to collect on $2,000 in checks taken from him by his captors. He had tattooed the numbers on his chest ten years before and he just opened his shirt and let the manager copy them. The New York office promptly approved the refund by cable.

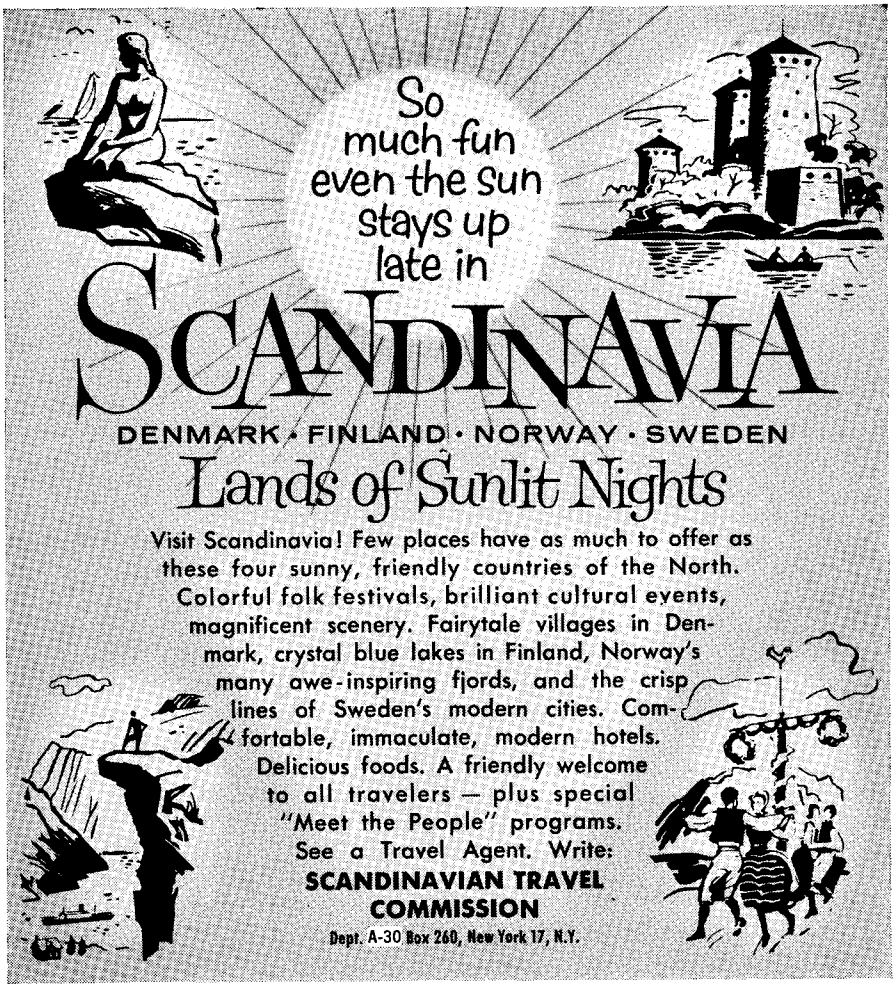
They also remember the little old lady from Akron, Ohio, who left $4,000 in checks in a hotel safe in Lahore, Pakistan, while on a round-the-world journey. The bewildered hotel man notified the nearest American Express agent and he queried New York. The globe-trotter was reimbursed when she returned home, but she didn't know until she reached the United States that she had lost the funds.

BUT perhaps the most hilarious case in their memory book concerns the Yale man who went to the "W.C." on a boat train running from Le Havre to Paris with a packet of checks in his jeans. In some unexplained manner, he dropped them into the old-fashioned, open-faced toilet bowl and they disappeared down the railroad tracks. He notified the conductor. The conductor telegraphed ahead to the next station and a small boy was sent out on a bicycle to recover them. There they were, lying between the rails as good as new.

Inspector Cunningham can be as stern as the next man, however, in advising the purchaser of checks how to protect his and the company's interest against loss. He urges the traveler to:

1. Enter a list of the checks and their numbers immediately in the stub provided.

2. If you are a woman, carry them in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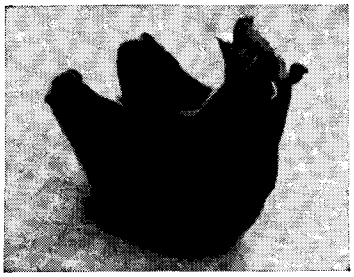

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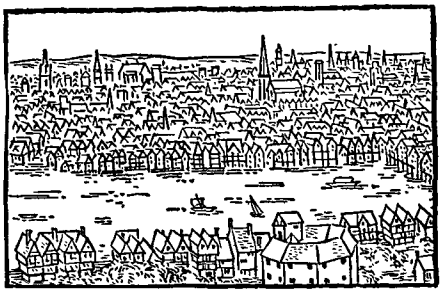
your handbag—never in your baggage. If you are a man, carry them in a wallet in your inside jacket pocket.

3. Countersign a check only in the presence of the person cashing it.

4. If you do lose them, immediately notify the issuing company of your loss.

Thomas Cook and Son were first in the travelers check field by nearly twenty years, but American Express has left them and other purveyors of the paper far behind; it is estimated that they sell about $2 billion or more a year in travelers checks, or about two-thirds of the total volume. While they



charge the customer $1 per $100, there is little profit in this transaction—and there may even be a loss when the cost of sales and administration is reckoned.

Lest one think American Express is doing this for pleasure, however, it should be noted that they retain the right to invest the funds until the checks are presented for payment—the "float," as the Wall Street boys call it—and these amounted to nearly $400,000,000 at the end of 1961. The returns from these investments are reputed to be the largest item in a net income of more than $9,000,000 that year. Sales in 1962 showed the largest increase in the company's history and it is predicted that they will double again in the next decade. Business is so good, in fact, that the company has issued a $500 denomination or jumbo-sized "cheque" for the traveler who is too important to fool with tens and twenties and not important enough to require a letter of credit. There's plenty of money, in other words, in the making of money.

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Exiled Among Enemies

"Camp of All Saints," by Tadeusz Nowakowski, *translated by Norbert Guterman (St. Martin's Press. 314 pp. $4.95), a story of Poles in a German Displaced Persons' compound, reveals the deep-rooted enmity between the two peoples. Joseph P. Bauke teaches German literature at Columbia University and is editor of Germanic Review.*

By JOSEPH P. BAUKE

AT A time when Germany and France are trading olive branches, a Polish author reminds us of the legacy of hatred that stands between Germany and her eastern neighbor. He leaves no doubt that emotions on both sides of the Oder-Neisse line run deeper than on the banks of the Rhine, and he holds out little hope for an early accord between the two peoples. The enmity between France and Germany was old and bitter, but after the battles were fought and the treaties signed, mutual respect and fascination fostered a climate in which some of the best minds of both nations could carry on a fruitful dialogue. Nothing like this has ever happened to the east. From the colonizing Teutons of seven centuries ago to the cruel victors of 1939, the Poles have experienced the Germans only as aggressors and oppressors, and their reaction has been that of the downtrodden everywhere. They hate the Germans with a vengeance, as Tadeusz Nowakowski tells us in "Camp of All Saints."

His book is not a treatise on relations between neighboring states, but a novel about people trapped in the mills of politics. The camp with the ironic epithet is in Germany, and its inhabitants are Poles unwilling to let themselves be repatriated to Communist Poland. Brought to Germany as slave laborers under Hitler, they enjoy a riotous freedom at the end of the war and go on a rampage against the defeated Germans. The triumph is brief, and soon the rut of camp life kills the spirit of victory. Mr. Nowakowski is at his most bitter when he pictures the ghetto-like existence of the exiles who are unable to mix with the Germans living all around them. The Germans, on their part, are equally uncompromising and ever ready to assert their spurious superiority.

No love can thrive in this atmosphere of alienation, and when the camp's teacher, Stefan Grzegorczyk, puts up at the flat of a German girl and even marries her, the odds against the match are overwhelming. Their relationship is complicated by a past about which the girl knows nothing. Her mother, a seductive actress in prewar Poland, had dragged Stefan's father down the road to marital and financial ruin and made the son's life a boy's hell. Whatever else Stefan remembers about his youth is equally unsavory, and in one way or another the Germans were always the agents of his misery. Inhibited in his love by the mortgage of suffering, and outraged by the smallness of character he sees in his wife, he quits life among the Germans and returns to the agonies of the DP compound. The sortie was made too soon.

Mr. Nowakowski tells his story with impressive skill, and his account of camp life has the convincing immediacy of autobiography. "Camp of All Saints," with its many pages of splendid reportorial writing, is an informative book, providing a candid document of the hostility between Germans and Poles.

It could have been a great novel if the author had shown a touch of sympathy for the victims of this conflict. No one would expect to find a "good" German in such a story, but Mr. Nowakowski has no love for his exiled compatriots either. Vainglorious, querulous, and hypersensitive, they grate on the reader as much as on each other. Somehow it would seem that people who have suffered so much deserve at least a novelist's mercy.

Both Sides of Absurdity

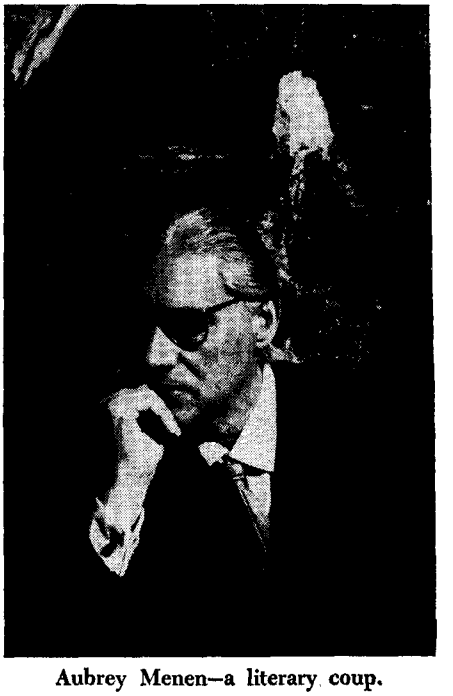
"SheLa," by Aubrey Menen *(Random House. 172 pp. $3.95), satirizes East-West bickering in a tale of rival Dalai Lamas of opposite sexes. Burling Lowrey edited the anthology "Twentieth Century Parody."*

By BURLING LOWREY

AUBREY MENEN's new novel brings to mind Dwight Macdonald's observation: "The real world has become so fantastic that satire, of which parody is a subdivision, is discouraged because reality outdistances it." Assuming the truth of this idea, especially in the realm of international politics, one must conclude that Mr. Menen has pulled off a highly successful literary coup.

With a superbly deft touch and remarkable tautness in dialogue and description, he has cut through the pretensions and hypocrisies, as well as the suffocating seriousness, of such current facts as East-West diplomatic maneuvering, Soviet-Red Chinese shenanigans, the aspirations of the new African states, and American political attitudes toward the rest of the world, especially the Orient.

The plot of the novel is simple. It concerns two possible successors to the throne of the Dalai Lama who become puppets in the Cold War. SheLa (the name is clipped from its original Tibetan length for Western consumption) is a girl and is on *our* side; HeLa, a young man, is sponsored by the Communists. The drawing of the two youngsters, neither of whom could care less, into the arena of international politics leads to a crisis that parodies East-West bick-



Aubrey Menen—a literary coup.

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ering over the Berlin Wall. This in turn sets off a chain reaction of other crises in various parts of the world.

The oversimplification of the plot is an asset, since it allows Mr. Menen the widest scope in burlesquing the gulf between the real and the ideal. He achieves his effect through satirical projections, but not caricatures, of the ever-so-fallible human beings who are the chief heroes or villains, according to how you look at the swiftly changing alliances, on the world political stage. Among the *dramatis personae* are the President of the United States;

Tschempko, a Russian Ambassador; Mpongwe, President of the Fan Republic, symbol of the new nationalism in Africa; Wang, Minister of Foreign Affairs for Red China; and the Buddha and the Devil, whose dialogue in Nirvana serves as prologue and epilogue to the preposterous events that transpire on earth.

These men are portrayed as being either ignorant, naïve, misled, cagey, or self-righteous; in fact, they appear in a variety of garbs that make them unrecognizable to one accustomed to the angel-and-ogre dichotomy of the American newspaper columns. The truth that seems to emerge from the book is that the dividing up of the nations of the world into Good Guys and Bad Guys, or We *versus* They, is as ridiculous as dividing up people the same way.

Perhaps the most persistent object of satire is the feeling of utter futility on the part of American officials when dealing with the Orient on any level. For years *The New Yorker* has been reprinting amusing news clippings concerning what the editors call "The Mysterious East." In "SheLa" the joke is funnier than ever, because the butt of the humor is the narrowness and stubbornness of Western "rationalism" rather than the so-called "inscrutability" of the Orient.

The story is told almost entirely in crisp dialogue, similar no doubt to what one might hear if he were given access to the sanctums of leading heads of state all over the world. Their total contribution to human progress can best be summed up by Mr. Menen's undisguised Devil: "If anyone could recall all the collective idiocies that had taken place in his own lifetime, he would go out of his mind."

U.S. UNDER SCALPEL

The Money Tree Cult

"The American Invasion," by Francis Williams *(Crown. 158 pp. $3.95), concerns Yankee ways of living and thinking that have crossed the Atlantic to England. Books by Alexander Werth, a British writer on international affairs, include "America in Doubt."*

By ALEXANDER WERTH

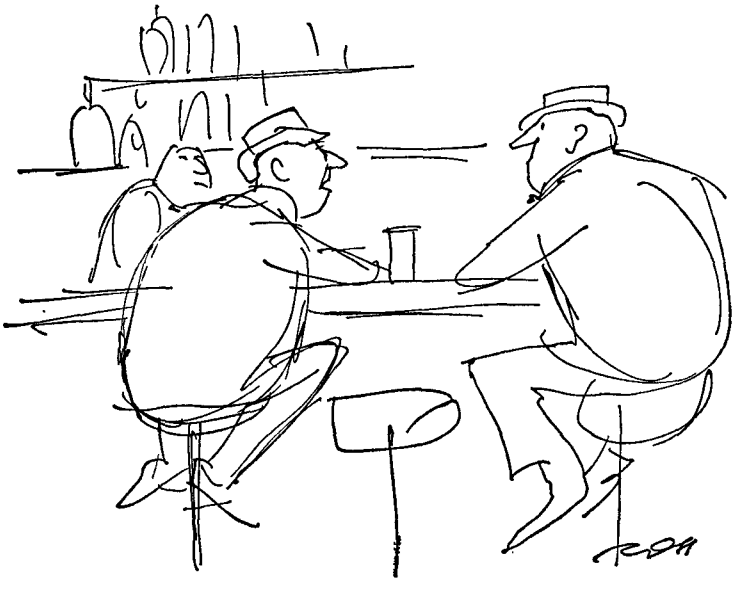
AS AN old admirer of Francis Williams (now Lord Francis Williams) and as a regular reader of his brilliant *New Statesman* column on the British press, I had greatly looked forward to this book. Now that I have read it, I have become a little scared of the whole subject.

A few years ago I spent several months teaching at Ohio State University, and I fell in love with America. I spent most of my time with young people; I found them infinitely curious about everything, courageous in their thinking, critical and skeptical of "American consumer civilization" (true, it was the year of the first Russian sputniks, which had given them a bit of a jolt), and perfectly convinced that McCarthyism was the kind of malady that occurs in America from time to time but isn't of any great significance in the long run. In a book I wrote later I quoted one of my students: "You say Hollywood gives Europe a wrong idea of America; don't worry, it also gives America the wrong idea of America, and most of us know it." This was really refreshing.

Francis Williams tells us over and over again how deeply he loves America, that some of his best friends are Americans, and so on. But the net effect of his portrait of the U.S. is, frankly, rather horrifying. Not only is it a society "geared above all else to mass consumption," in which "thrift has become a dirty word," and in which "there is everywhere a constant invitation to plunge into debt," but—much worse—it is one in which most people "seem to think that all thought is dangerous."

The title of the book is a little misleading. Most of it deals with America and not with England, and all the long and detailed chapters about Budgetism, "that opiate of the middle class"; about those retailers who "make considerably more profit out of credit financing than on the sale of actual goods"; about "peace of mind" insurance; about garnishments and bankruptcies arising from all this boundless consumer credit read to me like a ghastly nightmare.

Whether all this seemingly monstrous hire-purchase and credit buying is economically sound or not (and he suggests that it may be okay for the USA but certainly not for Britain), the author dwells in other chapters on certain



"Surely there must be more to life than constant responsibility."

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aspects of modern American society that are even more unpleasant. He speaks of an "easy surface democracy" and also of a surface polish of egalitarianism which should not, however, be allowed to deceive. "Joe says Hi to many more people and many more people say Hi to Joe than Joe would think of knowing socially."

And consumer credit, in Mr. Williams's view, tends to accentuate the stratification of American society.

Mr. Williams's over-all impression seems to be of a peculiar inhumanity; he speaks with sorrow of the seemingly total indifference of the naturally "warmhearted" Americans toward their five million unemployed. Very understandably, he is shocked by the medical, drugstore, and mortician rackets in the U.S.; and he also has some fun parodying (or merely quoting) the more outrageous vulgarisms of American advertising and salesmanship. His chapter on McCarthyism is a terrible comment on the USA generally, and the author doesn't think that it's over.

But what about the "invasion"? Mr. Williams is much concerned not only about the American business methods but also about the American ways of thinking that are making inroads in England. He gives a long list of firms controlled or owned by American capital, and reports that already one British worker in twenty has an American boss. Above all, he warns England against the dangers of consumer-credit expansion, which, he thinks, would break her economically (although so far consumer credit in Britain is only about 1½ per cent of what it is in the USA, if I understand his figures correctly). He also deplores the fact that all British teen-agers are completely "American," that commercial TV is largely American, and so are most films. (But weren't they so in the great days of Mary Pickford and Douglas Fairbanks? For forty years we have been culturally "Americanized," and so what?)

On the other hand, Mr Williams is sure that the British are less standardized than the Americans, and claims that England is quite free from epidemics of such things as McCarthyism. I am not so sure myself. McCarthyism is a Cold War phenomenon, and there has been some of it in England, even in the Labour Party, though it is perhaps more subtle if no less pernicious.

"The American Invasion" is brilliantly written. It will annoy many Americans; but I believe it will also make me of them think, in spite of Mr. Williams's assurance that most of them have lost the habit of thought. Only a few years ago I found young Americans thinking very hard, and I am sure they haven't stopped.

After Visions, Values

"The Unfinished Society: A Book About America," by Herbert von Borch, *translated by Mary Ilford (Hawthorn. 253 pp. $4.50), first published two years ago in Germany, argues that the American dream has collapsed. George E. Probst, executive director of the Thomas Alva Edison Foundation, edited "The Happy Republic: A Reader in Tocqueville's America."*

By GEORGE E. PROBST

THE AMERICAN correspondent for *Die Welt* published this friendly, lively-paced book in Germany in 1960, and has now updated it for the American translation. In the first chapter he sets forth his thesis that "the best minds in the country know that the American dream has spent itself and that the nation must live without it." The dream, he says, has passed because the traditional isolationism of the United States has passed.

> Not even the status of a major world power, which America has reached, can prevent peace from resting on a balance of terror, when an opposing Power in the East of Europe permitted America only a few short years of supremacy. A fermenting mass of two million underprivileged people, in Asia, Africa, and Latin America, threatens to upset the world's equilibrium altogether. Individual freedom has become ensnared in a vast maze of organization.

Von Borch promises, however, that "the following chapters will show that there exists so much capacity for self-redress, so many sources of strength in this as yet unfinished American society, that one surely need not despair about the future of this nation or of the West." Since much of the scant evidence for his optimism is credited to the Kennedy Administration, one wonders whether the original German edition in 1960 had this positive note. The author is both pessimistic ("the dream is dead") and optimistic ("there is no need to despair"), and thus he can accommodate any point of view.

Von Borch's argument that the American dream is dead and the idea and ideals that gave it birth have collapsed would be credible if the U.S. had lost a war, given up the grand scale of its international policies, or suffered an economic and spiritual crash. Instead, the author summons as evidence the organization man, suburban conformity, the beatniks, American introspection about sex and morals, life-adjustment education, recent calls for a statement of national purpose and goals, the television wasteland, the freedom riders, the 1959 TV quiz scandals, the registered social class of the Social Register, and the dawning age of excess time and automation.

Since von Borch is stationed in Washington, his discussion of the Federal Government comes closest to a sure grasp of the facts. He sketches well how our government is administered by a small group of men and how their continuance through different Administrations means relative stability of policy under changing Presidents. Also good is his brief account of the prestige system that overlays our social equality:

> To the foreign observer, American life appears at first sight as egalitarian. . . . [But] under the surface, there unfolds a fascinating patchwork of consciously cultivated group distinctions, involving not only a bewildering variety of snobberies, but also deeper forces of separation [such as] descent, religion, color, and length of settlement.

When von Borch writes of intellectuals, education, race relations, love and sex, leisure, Society, and so on, he does not depend so much on his own observations as on our recent popular sociologists, from whom he quotes one or two paragraphs each: David Riesman, Cleveland Amory, Russell Lynes, William H. Whyte, Vance Packard, *et al.* The technique demonstrates how poorly these works survive export. Typically, they represent a dissent from some common view, and when an American reads them, he knows what majority belief is being attacked and why the author suggests a corrective. Von Borch uses them as if they represented the entire story.

A journalist describing another society probably must be allowed a certain freedom with the facts. Von Borch says that our system of checks and balances came into being as a result of the Declaration of Independence, that

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every American child today reads "Uncle Tom's Cabin," that the Civil War was inevitable, that abundance is the basic problem of the American economy, and that love in conservative Boston is not the same as love in Los Angeles. One suspects that he is being too kind when he writes that "the affluent society is no longer anti-intellectual, and the intellectual is no longer anti-American."

Perry Miller has proved that American self-attack is an old Puritan habit. We have always been convinced that we were not living up to our ideals. The original settlement of New England, "an errand into the wilderness," judged itself a failure in the last part of the seventeenth century because Europe did not copy this new society. The failure of the American dream, then, is not such a recent event as von Borch considers it. It is a constant concern of the American mind, one that commits us to giving our wealth and talent to the service of our ideals.

America at the Age of Consent

"The Democratic Prospect," by Charles Frankel *(Harper & Row. 222 pp. $4), addresses itself to the unfulfilled possibilities of the American experiment. Walter Johnson's "1600 Pennsylvania Avenue: Presidents and the People" will be published in paperback by Little, Brown in a few months.*

By WALTER JOHNSON

EVER since the beginning of the American experiment in a freer society for the individual, there have been countless books taking stock on how that experiment has been faring. Many writers have expressed warm admiration for a community based on government by consent and dedicated to ever-increasing equality; but, at the same time, some have wondered whether a mass society might not deaden the spirit of experimentation and itself threaten the finer human values.

Charles Frankel, whose other books include "The Faith of Reason," addresses himself in "The Democratic Prospect" first to "our present disappointments with the democratic revolution," and then, in a tightly reasoned and perceptive analysis, to the "unfilled possibilities of that revolution, and particularly of its American version."

Except for the struggle for civil rights, in the past decade we have left behind the "politics of grievances, the politics impelled by the existence of large, definite wrongs crying out to be set right," and have succumbed to the politics of malaise, "of unfocused worries and moral ennui." The feeling of the individual citizen that his giving or withholding of consent is unimportant is, of course, widespread. In part it is a reflection of the fact that in the recent past most issues have become national and international in scope. But, as Mr. Frankel observes, it is also the result of the successes of democracy, since Americans are now enjoying a greater measure of participation in government by consent. "A steadily larger number of diversified groups," he notes, "have entered the active political competition and are throwing their weight around."

On the domestic scene we have reached the stage in historical development where we could move from the politics of grievances to the "politics of possibility." The present need, then, is to dramatize, "for an increasingly comfortable people, the existence of problems that are not immediately visible and which it takes an exercise of imagination to recognize. It is the problem of projecting an animating vision of what such a people might do."

From its beginning America has been, in the words of the late Stephen Vincent Benét, a caravan on the move. This has required adjustment to rapid change and the rethinking of inherited attitudes. But the immense speed of scientific and technological change in the past few years has bewildered many citizens and led them to believe that events rather than people are in the saddle. Professor Frankel makes many suggestions pertaining to the organization of government, business, and voluntary associations that would help restore the conviction that the individual is not an unimportant factor in decision-making. And responsible democratic government, as he remarks, requires disciplined men in both the public and private sector of society. Since responsible government is accountable government, the major activities of the government of the State, of business, and of voluntary associations have to be out in the open. Institutions for inquiry and publicity that cannot be manipulated by those being examined have to exist. Moreover, as Professor Frankel trenchantly observes, those who examine the government in question have to know the right questions to ask and have sanctions at their disposal.

While the author is well aware of the weaknesses in many of the instrumentalities of our society, including the trade unions, the mass media, and the political parties, he has many thoughtful suggestions for correcting them. He is not pessimistic about the direction the future will take provided democratic man realizes that the democratic ethic rests on the "assumption that men have some choice about that direction that it is not given to them or pre-arranged for them, but that, within limits, they can define it for themselves." And he concludes: "When they do, when they use the chance for choice that makes democratic arrangements precious, the question 'Why choose democracy?' becomes redundant."

To those bewildered by the rapidity of change since 1945, to those searching for an intelligent analysis of the difficulties besetting a democratic society and seeking suggestions for reinvigorating the promise of American life, this book will be invaluable.

Sandstorm

By Robert Canzoneri

THEY laid the concrete, but they left the sand.
And what can one expect of desert roads,
Even labeled U.S. on a shield
Too small to hide behind? Our view of land
As placid waste was qualified by loads
Blown up as cloud, as blinding scatter-shot.
We bluffed against it, planning how to wield
Our little water, should the sand reduce
Us to survival tactics on the spot.
Our windshield flecked and pocked. The least misuse
Of wind is hell where everything is loose.

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The Pen Is Wittier Than the Sword

"The Fine Art of Literary Mayhem: A Lively Account of Famous Writers and Their Feuds," by Myrick Land *(Holt, Rinehart & Winston. 242 pp. $5), reports in gossipy detail the verbal fisticuffs engaged in by Pope, Thackeray, Maugham, and Mailer, among others. William F. Gavin is a free-lance writer and reviewer.*

By WILLIAM F. GAVIN

WHEN Holden Caulfield disclosed to the world his desire to talk things over with good old Thomas Hardy, I believe he pointed out a dark secret of readers everywhere. How many of us can put down a good book and not wish to know more about the author, that fascinating, irritating, wonderful, exasperating fellow who forces us to turn page after page? A confirmed reader is, in effect, hooked; the more he reads, the more he has to know, the greater is his need for bits and pieces of fact and fable to satisfy his curiosity. No matter what names are given to the assembled data—biography, personal history, diary—it is safe to say that gossip, pure and simple, is at the heart of it all.

Once the reading addict admits his love—his *need*—for gossip, he requires no other excuse to enjoy the delightful collection of gossip, high and low, that makes up Myrick Land's "The Fine Art of Literary Mayhem." The quarrels he describes range from the incredibly bitter to the hopelessly absurd; from eighteenth-century England to twentieth-century United States; from the sophisticated venom of W. Somerset Maugham (directed against the hapless Hugh Walpole) to the wild and wacky buffoonery of Colley Cibber (directed—if that is the word—against the savage attacks of Alexander Pope).

Land offers twelve brief, lively chapters, each complete with equal portions of hatred, wit, and revenge. If he does not seem to offer satisfactory explanations for some of the vendettas, he has good reason; quite often there *is* no discernible explanation. The Ivan Turgenev-Leo Tolstoy feud may have had its roots in the mysteries of the Russian soul, and Ernest Hemingway's attack on Sherwood Anderson can probably be explained in Freudian terms; but any chance the reader has of trying to untangle the webs of hatred, distrust, and fear is soon lost in the sheepish pleasure of watching creative minds exploding with destructive power.

To borrow an athletic metaphor from Vance Bourjaily (who is represented in the book by a letter that tries to explain his feud with Norman Mailer), some of the participants seem to be of heavyweight championship caliber, while others look like Golden Glovers, swinging away with more gusto than art. Thus the rabbit punches, uppercuts, and butting of the Colley Cibber-Alexander Pope match are far more entertaining than the sparring and jabbing between Thackeray and Dickens, or the fancy footwork of Henry James *vs.* H. G. Wells. Yet even the less savage affairs leave one with the impression that hell hath no fury like a writer.

—From the book.

Dr. Samuel Johnson attacks Tom Osborne with his dictionary.

"The Fine Art of Literary Mayhem" offers no moral, discloses no secret of success, and refuses to be anything but informative, entertaining, and gossipy.

Characters in Search of a Plot

"The French New Novel: An Introduction and a Sampler," by Laurent LeSage *(Pennsylvania State University Press. 150 pp. $4.95), scrutinizes a fictional process that is to prose what pointillism is to painting. W. G. Rogers, who is syndicated by the Saturday Review Book Service, has long been a student of experimental writing.*

By W. G. ROGERS

MICHEL BUTOR, Marguerite Duras, Alain Robbe-Grillet, Nathalie Sarraute, and Samuel Beckett, Irishman-turned-Parisian, are the best known members of the hard-working band that, for almost a decade, has been producing France's so-called "new novel."

Other descriptive names were proposed as the avant-garde form was practiced more widely. "Experimental novel" was a bit obvious. "Young novel" was better, though it was rather the novelist who was young and not his works with their curious air of lassitude, of resignation, even of surrender. "Anti-novel" made sense. "New novel" has won acceptance.

The "new novel" is apolitical, it hangs on the meagerest possible plot, it runs down rather than comes to an end, it does little psychological probing. Its models, we read in Laurent LeSage's welcome survey, are Kafka, Joyce, Proust, and Faulkner.

There's nothing new about the bitter attacks loosed by some oldtime critics against the "new novel." More and more new novels are being written, nevertheless, and more and more read. Maybe "new novelist" is more familiar here. Three of the thirteen subjected to LeSage's scrutiny have been introduced to gratifyingly large audiences through the drama. Beckett's "Waiting for Godot" was on the stage, and many neighborhood movies have shown Mme. Duras's "Hiroshima Mon Amour" and Robbe-Grillet's more recent "Last Year at Marienbad."

The "new novel" is scientific—in precisely the sense in which Seurat's pointillism was; and, given the rules, you can do a "new novel" yourself. The method is as if a tape-recorder, movie-camera, or walkie-talkie were paraded through streets, apartments, classrooms, and among people; what is seen and heard becomes "new novel."

Since there must be some selectivity,

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it is not an entirely impersonal process. But the person is kept vague, without much substance, with an indefinite profile. To borrow from another painter, also a Frenchman and an experimenter, the characters are mechanical like Fernand Léger's machine-designed men and women. There is a wilful isolation, like that of Beckett's Malone all alone in a room with his only outside contact the Léger-like hand that passes his food around the edge of a half-opened door.

LeSage is optimistic about the prospects for these writers, and we must agree that today's "new novel" techniques will affect tomorrow's writing. This is a thorough study—a textbook for the student and a guide for the "new novel" reading that the general public is bound to do increasingly.

Projection of Man

"Books with Men Behind Them," by Edmund Fuller *(Random House. 240 pp. $3.95), sympathetically discusses seven modern novelists. Carl Bode is a professor of English at the University of Maryland.*

By CARL BODE

IN TODAY'S literary circles there is nothing more unfashionable, and nothing rarer, than a Christian critic. Because this is so, it can be argued that we should take the broad view and pay extra attention to one when he comes along. Edmund Fuller is such a critic. He appraises writers in terms of his theological and ethical principles, and with a firmness that makes him his own man. He owes little to his predecessors. We think of Irving Babbitt, perhaps; but he was a classical rather than a Christian humanist. We think of Eliot; but his religious preoccupations were mainly an addition to his esthetic ones. Both men had a wider range than Fuller, who looks at his subjects with a perfectly fixed vision —almost a stare.

The judgments he makes can be expected. He sees a book not purely in itself, but as the projection of a man. A good book will have a good man behind it. The opposite will not necessarily be true, but for Fuller it often turns out that way. Accordingly, he has some hard words for what he calls "The Post-Chatterley Deluge." For instance, "Tropic of Cancer," which came on the open market only in 1961, is found by Fuller to be "in truth, a cancerous book." And he dislikes the ripe amorality of Lawrence Durrell's "Alexandria Quartet." In fact, he finds much current American and British fiction rather nastily adolescent. On the other hand, his strict application of Christian principles causes him to pay attention to a number of writers who are often undervalued today because of their own theological or ethical turn.

The best thing about Fuller's book is the writers he selects for appraisal; they are a richly varied group. Fuller both likes and respects them, and he often communicates his feelings to us. He is a judge, but also more than a judge; he is a persuasive advocate for his writers.

In their various ways each of his subjects, with one salient exception, is currently being scanted. Thornton Wilder, though his name is recognized everywhere, is now forgotten as a novelist. Gladys Schmitt is greeted with respect every time she publishes a book, and yet few number her among the main contemporary novelists; as far as her reputation is concerned, the parts are greater than the whole. Alan Paton is widely known, but the intrinsic value of his fiction is obscured by its all-too-timely subject matter. C. P. Snow, next on Fuller's list, is the expection: he and his fiction are internationally famous. And yet he, too, does not, I think, have his due; his solid merits have been obscured by F. S. Leavis's bitter attack. The last three men—also British—are authors of fiction largely unknown to the American public. The first, C. S. Lewis, is noted as a witty theologian and learned literary critic, but not as a novelist. J. R. R. Tolkien, whose fable of the Hobbits is unique and splendid, has been discovered on this side of the Atlantic only through the delighted recommendations of one reader to another. The third, Charles Williams, is the author of what Fuller calls remarkable "transcendental thrillers, supernatural melodramas."

A judgment on Williams sums up Fuller's approach: "Williams's message is peculiarly valuable right now, not because he anticipated the details of the nuclear age—which he did not—but because the full Christian vision, as he dramatizes it for us, is adequate for the time—and is the only vision that is so." Fuller's other conclusions are similar; they are convincing to the reader who agrees with the assumptions on which they are based. Little subtlety is apparent in the book though at times it may have been sacrificed for the sake of brevity.

The two greatest virtues of "Books with Men Behind Them" are the steadiness of Fuller's vision and the communication of his enthusiasm for his writers. If he helps more of us to discover Tolkien, for instance, and rediscover Wilder, he is doing an adequate critical service.

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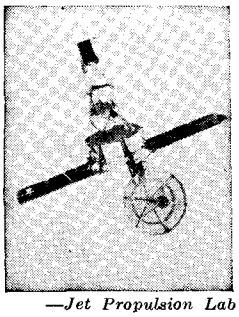

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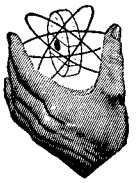

DEPARTMENTS: Research in America • Science in Books • Letters to the Science Editor.

ARTICLES: The Ever-Renewing Society • Why Do the Russians Plant Trees Along the Road?

RESEARCH IN AMERICA

THE VOYAGE OF MARINER II TO PLANET VENUS

AS BABIES, we instinctively grab for things that shine. The impulse turns inward as we grow, and we longingly watch the stars at night or sit entranced in the glow of the moon. However far back this reaching goes—perhaps to the days when our distant ancestors wriggled through the murk to feed in the upper waters on sea pastures sown by the falling sunlight—it has generated, through the accumulated ages of man, an overpowering wish to escape planet earth and visit the bright allures of the sky.

Eighteen hundred years ago the Greek satirist, Lucian, wrote about voyaging to the moon.

Three hundred and fifty years ago John Kepler, the German mathematician who discovered how the planets wheel around the sun, set down a scientific scheme for reaching the moon.

Five years ago Soviet Russian engineers rocketed the first spaceship around the earth through the uppermost tenuosity of the atmosphere.

Four years ago American rocket engineers sent a smaller spaceship twice as far out from the planet and so learned that earth floats in an electrical lagoon guarded from the great interplanetary ocean by curving reefs of magnetism.

Three years ago another Russian spaceship was wrecked in a moon landing, and still another ship went around the moon taking pictures and then came back and went around the earth on a total voyage of fifteen days.

One year and ten months ago, Russian Major Yuri Gagarin rode the spaceship Vostok I around the earth in an orbit swinging from 108 to 187 miles out.

One year and five months ago Russian Major Gherman Titov circled the planet in the spaceship Vostok II eighteen times without stopping, spending the night in the space sea.

Five months ago two more Russian cosmonauts, Major Andrian Nikolayev and Lt. Col. Pavel Popovich, left the earth in two spaceships, Vostok III and Vostok IV, on two successive days and rounded the atmosphere together for four days thereafter in such close proximity to each other that their ships landed in the same previously chosen dock only six minutes apart.

After that long, rapidly accelerating procession of ever-outward reachings, what happened last month was still an incredible leap of the human mind, a stupendous triumph of the imagination.

Early in the morning of 14 December 1962, the American spaceship Mariner II sailed past the planet Venus, signaled back home a description of what the place looked like, and then sailed on to round the sun.

A hundred and nine days out from Cape Canaveral, the ship was 36,000,000 miles away from earth at the time the robot pilot returned the historic news at the speed of light.

Mariner II's voyage will be reported here in some detail, not as an exploit of American technical power but as a human adventure in the power of abstraction: an exploration of a new dimension in evolution.

Let it be clear at the beginning that Mariner II made its rendezvous with Venus at a critical moment. Mainly because of policies the President of the United States has fixed for political reasons against the advice of his closest scientific advisers, most people have a wrong impression of the timetable for exploration of interplanetary space. It is widely assumed that expeditions can safely be dispatched from earth just as soon as sufficiently powerful rockets are built to carry crewmen to the moon and points beyond.

Most laymen who have studied the matter at all know that storms on the sun, which influence conditions of travel throughout the solar system, rise and fall in intensity over an eleven-year-long cycle. Judging from experience, the years 1964-65 will be the period of quietest solar weather until 1975-76. For many months past, questions at Congressional hearings on interplanetary space voyaging have been asked and answered as though it were taken for granted that manned flights to the moon would be attempted in 1964-65 in order to escape the penalty of heavy lead shielding of spaceships necessary to protect crewmen against deadly solar hurricanes. Lead-lined spaceship hulls would require delaying the lunar flights to await bigger rockets than we are likely to have ready even by the end of the decade.

This frantic policy of hurry, derived from the demonstrably silly supposition that whoever reaches the moon first will control all future voyages beyond the earth by means of a space tollgate of some yet unimagined sort there, is costing American taxpayers unnecessary billions of dollars. It can also waste the lives of cosmonauts if something doesn't happen soon to brake the headlong plunge.

Mariner II would not have been launched toward Venus if the situation were as simple as propaganda of the rocket-makers and the National Aeronautics and Space Administration suggests. For Mariner II sailed in search of unknown but vital information about the routes man must traverse outside earth's atmosphere.

Mariner II was, in fact, a copy of the "space bus" that California Institute of Technology's Jet Propulsion

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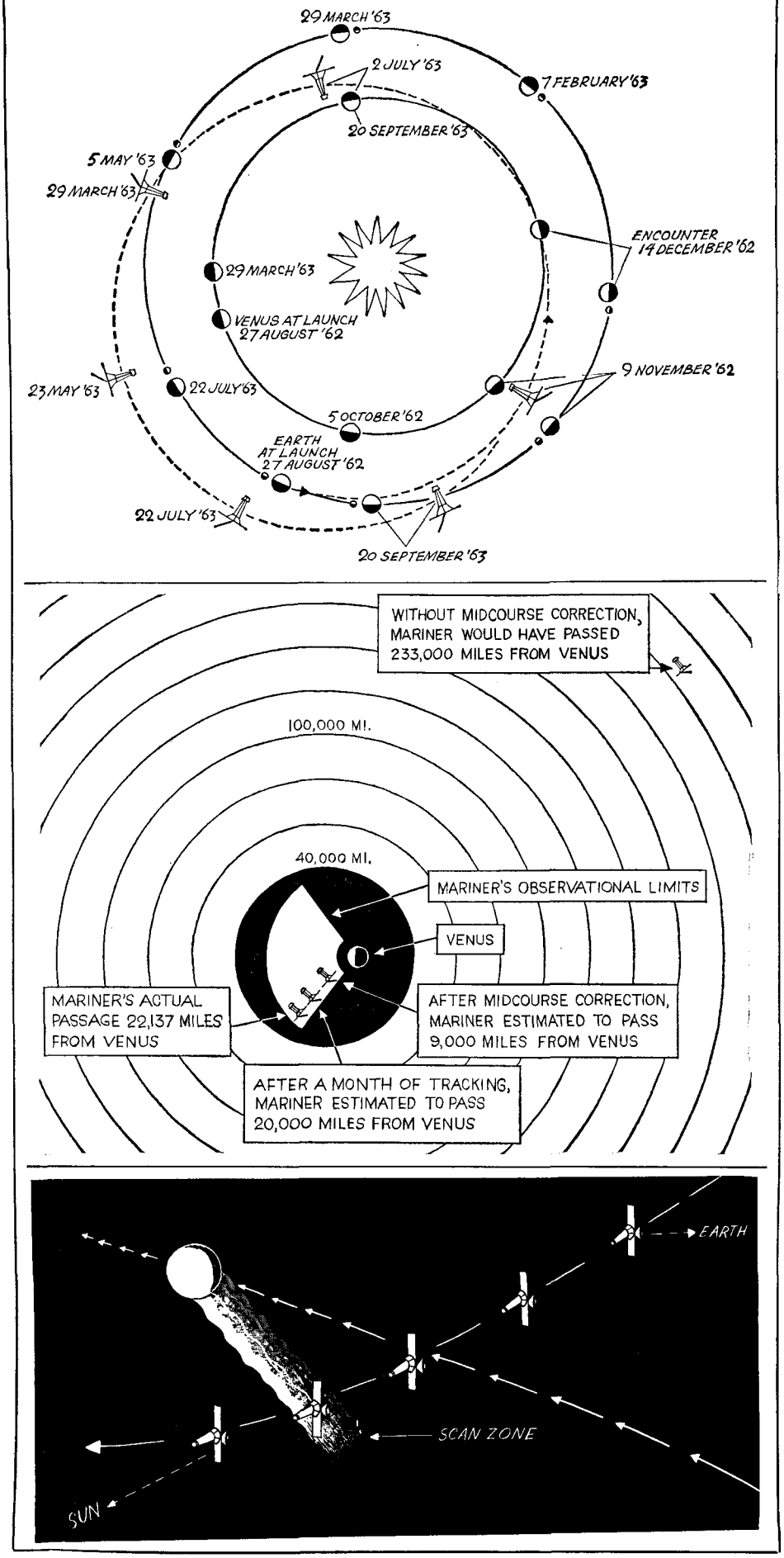
29 MARCH '63
2 JULY '63
7 FEBRUARY '63
20 SEPTEMBER '63
5 MAY '63
29 MARCH '63
ENCOUNTER 14 DECEMBER '62
29 MARCH '63
VENUS AT LAUNCH 27 AUGUST '62
9 NOVEMBER '62
23 MAY '63
22 JULY '63
5 OCTOBER '62
EARTH AT LAUNCH 27 AUGUST '62
22 JULY '63
20 SEPTEMBER '63
WITHOUT MIDCOURSE CORRECTION, MARINER WOULD HAVE PASSED 233,000 MILES FROM VENUS
100,000 MI.
40,000 MI.
MARINER'S OBSERVATIONAL LIMITS
VENUS
MARINER'S ACTUAL PASSAGE 22,137 MILES FROM VENUS
AFTER MIDCOURSE CORRECTION, MARINER ESTIMATED TO PASS 9,000 MILES FROM VENUS
AFTER A MONTH OF TRACKING, MARINER ESTIMATED TO PASS 20,000 MILES FROM VENUS
EARTH
SCAN ZONE
SUN

Laboratory designed to explore the moon. JPL calls the craft a bus because the chassis is always the same while the passengers—instruments for conduct of scientific experiments—change from one trip to the next. The vehicle doesn't look like a bus in any respect, but rather resembles a dragon-fly twelve feet long (see sketches, pages 87 and 89). Its wings, sixteen and a half feet across, studded with 9,800 light-catching cells to draw power from the sun, fold forward along its body toward its nose (see photo, page 89) while the craft is at rest inside the cone atop an Atlas-Agena B rocket. Only after the Atlas has boosted the Agena into orbit 115-odd miles out from earth, and after the Agena has risen from that orbit to push the spaceship on its way, does the Mariner break free and spread its wings.

Five times JPL sent this fragile thing (weighing roughly as much as three normal men) toward the moon, hoping to photograph the terrain and so discern what the lunar surface is really like; hoping, too, to land an earthquake-meter sensitive enough to say whether the surface is made of such stuff as to sustain any kind of a landing. Twice the dragon-fly failed to escape the earth orbit; thrice it broke out but failed to reach the moon.

Only a tough-minded insider could fairly assess how many of these disappointments would have been avoidable if a slower and more deliberate approach had been pursued, and how many of the failures were due to uncertainties inherent in daring a multitude of mysteries simultaneously. But there is no doubt that hasty planning of the super-powerful hydrogen-fueled rocket called the Centaur lay behind the scheduling of Centaur voyages to Venus before the Centaur was ready to go anywhere. Once the Venusian timetable was fixed, Congress naturally expected it to be kept within a reasonable degree of error. And the timetable listed two voyages for 1962.

Now timetables to Venus are not scaled for quick and easy adjustment. Venus travels around the sun at an average speed of 78,300 miles per hour, in an almost perfect circle. Earth travels around the sun at an average speed of 66,000 miles per hour, in a near-circular orbit always outside the circle followed by Venus. At one time during each circuit, the two planets range as far as 162,000,000 miles apart. At another time, they come within 26,300,000 miles of meeting. This last occasion recurs every 584 days, an in-

Sketches at left show (top) Mariner II's voyage, (middle) Venus observation zone, (bottom) how Venus was observed.

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terval somewhat longer than nineteen earthly months.

Knowing as little as we do, either about rocketry or orbiting or long-distance communication, the intelligent choice of a date for rendezvous between a spaceship and Venus is the date of closest approach between Venus and the earth. On that date, however, Venus lies directly athwart the earth and the sun. (See top sketch, page 88.) Chances are high that the electromagnetic noise of the solar wind would drown the spaceship's signals. It is advantageous to wait until a wide channel of space opens between Venus and the sun as seen from earth. During the waiting time, the distance from earth to Venus lengthens by more than one-third—to 36,000,000 miles. But the clear stretch of space ocean compensates for the difference.

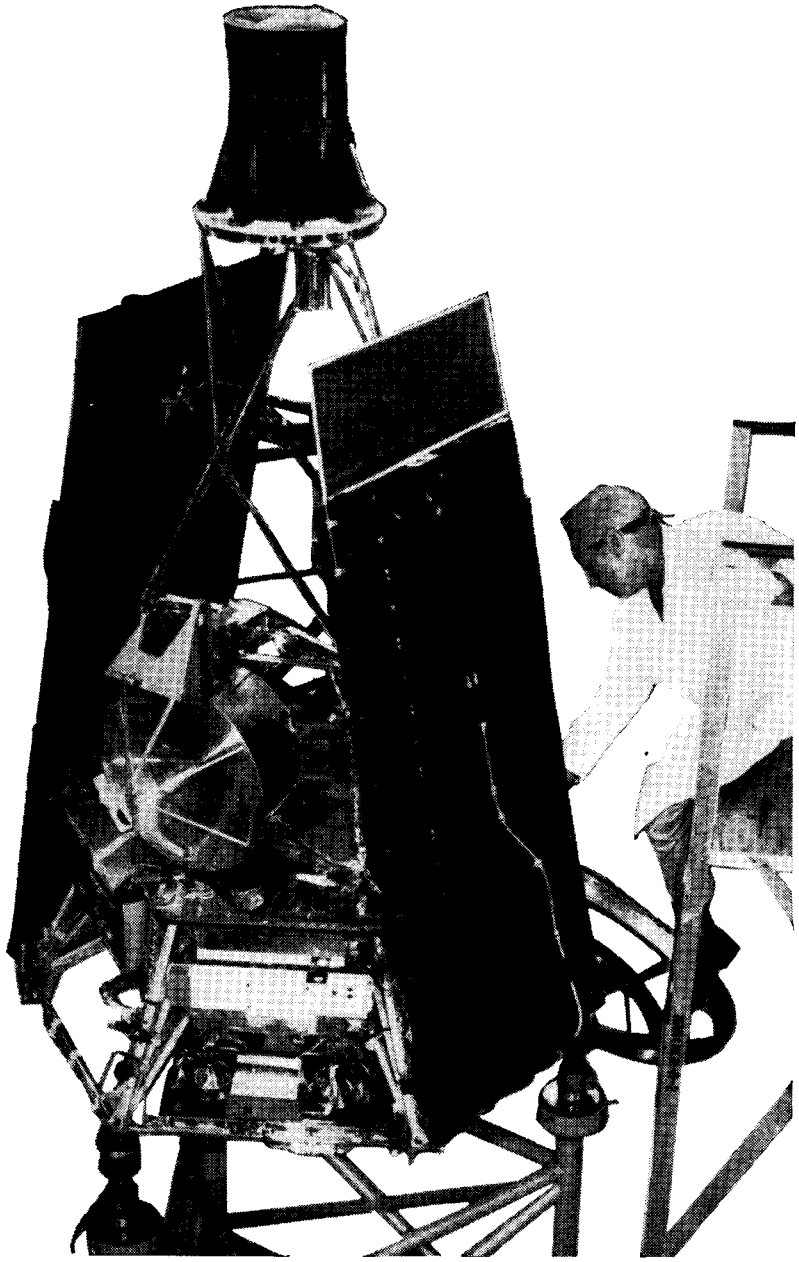
In the year 1962, this clear channel was due to open in mid-December. A spaceship could get there then if it left earth within a particular period of one-and-a-half to two hours on any one of fifty-four days of the previous summer.

Having no Centaur to provide the thrust that would guarantee a successful voyage last summer, but at the same time facing the knowledge that the next reasonable opportunity of reaching Venus would be in the year 1964, JPL decided to make do with the only spaceship available to it: the lunar "bus." After changing the name of the craft from Ranger to Mariner, cutting the scheduled weight of the Venusian scientific cargo in half, and building into the frail vehicle all the improvements in guidance that had been suggested by the failures of five successive moon expeditions, JPL launched its lone hope at Cape Canaveral at 4:21 o'clock (Eastern Standard Time) in the morning of 22 July 1962. Three and a half minutes later, Mariner I was seen to be so far off course that getting to Venus was out of the question. A command from the ground blew Mariner I to bits in the pre-dawn sky.

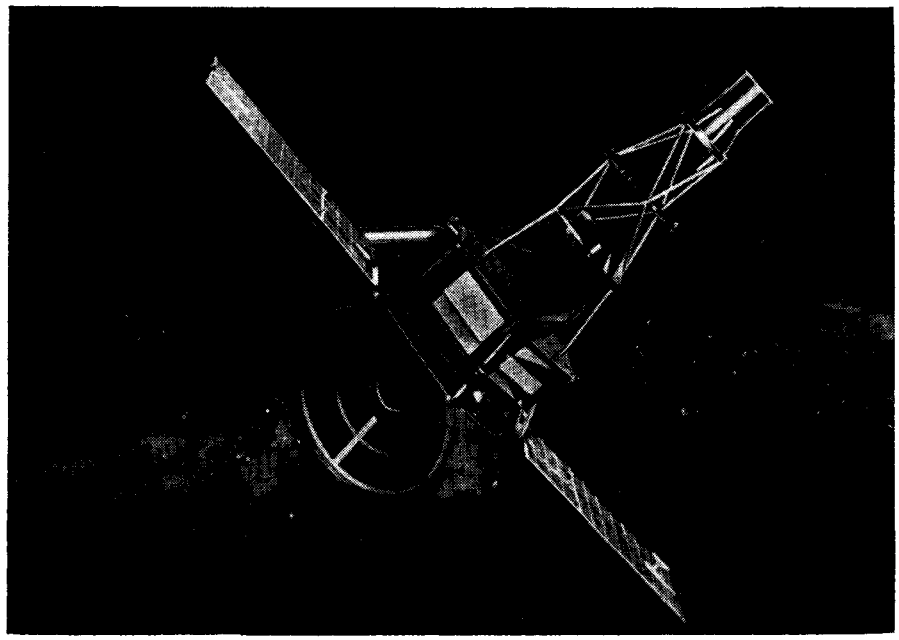
Still learning from their mistakes, the men at JPL got another spaceship ready, building into it still more improvements in guidance. And at 1:53 o'clock (EST) on the morning of 27 August 1962 they launched Mariner II.

This time the Atlas rocket carried the Agena into orbit around the earth, the Agena rose out of the orbit at the right time and place off the west coast of Africa to make a heading for Venus, and the tiny dragonfly broke free and spread its wings toward the sun.

The date for rendezvous with Venus was the same for Mariner II as it had been for Mariner I. But because of the change that had taken place in the rel-



Above, the dragonfly at rest; below, the dragonfly in flight



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ative positions of earth and Venus meanwhile, a speedup was called for in the timing of the voyage.

It was a complex calculation for anyone to attempt. The escape velocity of Mariner II had to be weighed against the launching angle, and the result had to be balanced again with the gravitational pulls of three different planets—earth, Venus and Jupiter (the last of which, although distant in the opposite direction from the spaceship's course, had to be measured because of Jupiter's enormous size)—plus the pull of the sun, minus the push of sunlight.

To put it simply, the problem was first to prevent Mariner II from traveling as fast as the earth. For it is earth's speed that holds the planet in its place around the sun. If Mariner II were to match that pace, the spaceship, too, would circle the sun along or near the earth's own orbit. By slowing the spaceship down below the earth's rate of travel, the craft could be caused to fall inward in response to the sun's enormous attraction, and the fall would cross the orbit of Venus. The crossing must occur just behind and below Venus in order to facilitate communication with the earth.

All these factors were strung out in one equation and fed into an electronic computer, which considered the matter and shortly reported that Mariner II would meet the requirements set forth if, when the spaceship was three days out approximately 600,000 miles from earth, the ship would be traveling just 6,874 miles per hour less than earth's speed—which is to say 59,426 miles per hour.

With this objective in mind, the launching of Mariner II was angled contrary to the path of the earth's motion around the sun. The launching speed—25,503 miles per hour—guaranteed the spaceship's escape from earth. But throughout its climb the dragonfly had to work against the drag of gravity, and would gradually loss its original momentum. Nothing further could be done by JPL after that, except wait and hope, for nine days. For Mariner II had been equipped with a man-made eye that was given the assignment of finding and keeping the earth in constant view. This eye had the power to signal gyroscopes aboard the craft, and the gyros could summon an automatic syringe to squirt jets of hydrogen gas in this or that direction and thus to hold the ship on course. But the eye in which this sequence of action began had to be sensitive enough to see the earth when Mariner II reached Venus and there to point the robot pilot's voice homeward for the crucial report of observations. Being that sensitive, the eye dared not be allowed to look at earth close up; at such a range, the sunlight reflected from earth would cause permanent blindness.

When, on the ninth day of the voyage, it was at last safe for the spaceship's earth-seeking eye to turn toward the earth, it looked and told the robot pilot what it saw. The pilot reported in turn to JPL, in binary arithmetic language, ticked off by radio. JPL consulted its computer, and the computer said the Mariner II was off course. If the craft were to continue sailing along the route it then was following, it would cross the orbit of Venus ahead of the planet and 233,000 miles away (see middle sketch, page 88). The voyage would end in failure, for the intended observations could not be made at a distance greater than 40,000 miles from Venus (again see middle sketch, page 88) and they would not be meaningful anyhow unless they included comparative information from both hemispheres—the sunlit and the dark. If Mariner II should pass in front of Venus instead of behind the planet, almost everything the spaceship could detect would be in the sun's shadow.

Against this possibility, there had been put aboard the Mariner II a small rocket, with enough thrust to swing the spaceship back on course from a heading error of 500,000 miles. This automatic crewman was ordered to fire at 11:30 o'clock (EST) on the morning of 4 September 1962, and the spaceship slowed just two miles per hour more than the forty-five mile skidding turn required to bring the craft around. The original plan to pass within 9,000 miles of Venus (7,000 miles was the closest range feasible for the instruments aboard—again see middle sketch, page 88) could no longer be accomplished, but unless some further misfortune struck, Mariner II would glide downward out of the plane of earth's orbit 20,000 miles behind and just under Venus (see bottom sketch, pag 88) on 14 December 1962.

This foretaste of success after a long string of failures kept JPL trackers of the tiny spacecraft on round-the-clock duty at radar listening posts in South Africa, Australia and the California desert (which together can scan the entire sky because of their location at

The Home Shipyards of the Spacecraft

MARINER II, the American spaceship that reached the planet Venus on a voyage from planet earth on 14 December 1962, was built by the California Institute of Technology's Jet Propulsion Laboratory from parts made in more than 1,000 different factories and assembled by thirty-four subcontractors.

On such an historic occasion it is appropriate to recognize the skill of the workers and managers who contributed to the great enterprise through:

Aeroflex Corp. (*Long Island City, N.Y.*), American Electronics, Inc. (*Fullerton, Calif.*), Ampex Corp. (*Redwood City, Calif.*), Applied Development Corp. (*Monterey Park, Calif.*), Astrodata, Inc. (*Anaheim, Calif.*), Barnes Engineering Co. (*Stamford, Conn.*), Bell Aerospace Corp. (*Cleveland, O.*), Computer Control Company, Inc. (*Framingham, Mass.*), Conax Corp. (*Buffalo, N. Y.*), Consolidated Electrodynamics Corp. (*Pasadena, Calif.*), Consolidated Systems Corp. (*Monrovia, Calif.*), Dynamics Instrumentation Co. (*Monterey Park, Calif.*), Electric Storage Battery Co. (*Raleigh, N. C.*), Electro-Optical Systems, Inc. (*Pasadena, Calif.*), Fargo Rubber Corp. (*Los Angeles, Calif.*), Glentronics, Inc. (*Glendora, Calif.*), Groen Associates (*Sun Valley, Calif.*), Houston Fearless Corp. (*Torrance, Calif.*), Kearfott Division of General Precision, Inc. (*Little Falls, N.J.*), Marshall Laboratories (*Torrance, Calif.*), Matrix Research and Development Corp. (*Nashua, N. H.*), Menasco Manufacturing Co. (*Burbank, Calif.*), Midwestern Instruments (*Tulsa, Okla.*), Mincom Division of Minnesota Mining & Manufacturing (*Los Angeles, Calif.*), Motorola, Inc. (*Scottsdale, Ariz.*), Nortronics Division of Northrup Corp. (*Palos Verdes Estates, Calif.*), Ransom Research Division of Wyle Laboratories (*San Pedro, Calif.*), Rantec Corp. (*Calabasas, Calif.*), Aerospace Division of Ryan Aeronautical Co. (*San Diego, Calif.*), Spectrolab Division of Textron Electronics, Inc. (*North Hollywood, Calif.*), State University of Iow (*Iowa City, Ia.*), Sterer Engineering & Manufacturing Co. (*North Hollywood, Calif.*), Texas Instruments Inc. (*Dallas, Tex.*), Trans-Sonics, Inc. (*Burlington, Mass.*).

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the points of a global triangle). Solar astronomers everywhere on earth had been alerted to advise the trackers of onset of sunstorms. But it turned out that the trackers heard about the storms from Mariner II between five and eight hours before the earliest sign of disturbance reached earth. And JPL ended by warning the solar astronomers what to watch for and when.

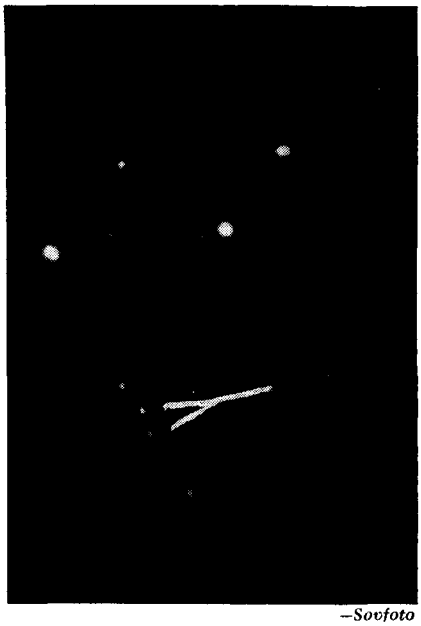
MARINER II passed through at least eight such storms after the scientific instruments aboard it began radioing data on the third day out. Each storm had a sharp leading edge, which traveled too fast to be accurately measured. After it was past, the outpour from the sun increased steadily for a whole day. Between storms, there was a constant solar wind, too strong to be classified as breeze, too gusty to be called steady.

Twice the spaceship ran into something that tumbled the craft enough to alert the gyros to trim ship. One of the somethings might have been a meteorite whose impact registered a direct hit on the instrument panel. But most of the meteorites the ship encountered were mere specks of dust, and the congregation of them was 1,000 times thinner than earth satellites had earlier found surrounding earth. Could bits from the tails of visiting comets account for the thick fuzzy envelope that now could be seen rolling through the sky with earth inside it, or was this dusty blanket a kind of afterbirth from the days of the planet's emergence: the debris of creation?

That was only one of many questions Mariner II raised en route to Venus. But the spaceship also answered questions that science had been asking for years, one being concerned with the nature of interplanetary space. It is clear from already published findings of the Venusian voyage that the space ocean is an ocean in the accepted sense of the word. Plasma—electrified gas—the fourth state of matter—always surrounded the Venus-bound craft throughout the 182,000,000-mile long passage. The route was strung with invisible nets of magnetic force, which stretched and surged in response to the currents of plasma inside them.

The ship's scientific log was continuous except for the week immediately after Mariner II overtook and passed the earth. On the sixty-sixth day of the voyage, power generated by the solar cells in the wings dropped suddenly, and JPL commanded the scientific instruments to be silent. This command continued in force until the seventy-fourth day. A week after that, Mariner II set a new record for long-distance communication with earth. And the ship reported steadily

—Sovfoto



—Sovfoto

FIRST KNOWN PHOTOGRAPH OF A SPACESHIP IN MOTION was taken early in November 1962 through a telescope at the Crimean Astrophysical Observatory in southern Russia. It shows a Russian ship 120,000 miles out (half way to the moon) enroute to Planet Mars. Mars orbits sun outside earth's orbit, swings within 35,000,000 miles of earth once in twenty-six months. Prongs of white fork in pictures above point to Mars-bound ship and carrier rocket. Note how these objects move, in half a minute's time, down and away from star to their immediate left.

from then on to the day when Venus was due to be sighted.

Hours in advance of the anticipated encounter time, the robot pilot was supposed to order the two Venus observers to wake up and stand by. But the JPL trackers saw no sign that this command was executed when it should have been at 2:21 a.m. (EST) in the morning of 14 December. A second alert was supposed to be issued three hours and twenty minutes later. But the trackers saw nothing of it, either.

At 7:14 a.m. (EST) Venus appeared above the horizon of the California desert where the main watch was being maintained on earth. And still no word that Mariner II was ready to complete its historic mission. The trackers waited until Venus stood well above the horizon. Then, at 8:35 a.m. (EST) they sent a direct command that bypassed the robot pilot of Mariner II and went straight to the Venus observers.

Six and a half minutes later, the news came back that the watch on Venus was underway.

As these words are written just before Christmas 1962, JPL is under great pressure to publish the raw data that Mariner II collected after that (the moon-faced instrument with the horn-shaped eyebrows in the upper photo on page 89 did the job as the dragonfly carrying it passed Venus in the manner shown in the bottom sketch on page 88). But anything that is said now will be only part of the story. Weeks if not months will be required to resolve the question of whether the clouds that make Venus the third brightest object in the sky (only the sun and the moon are more luminous) hide behind them a planet covered with swamps, or with deserts, or with one unbroken sea.

By sending Mariner II as far as it was sent, man has demonstrated the vast extent to which his own powers can reach beyond the touch or hearing or sight he was born with. It would be enough to know that Mariner II had looked upon Venus and cried: "Wow!"

IT HAD been hoped that all the world would know the joyous news within a few moments of the time Mariner II passed Venus that mid-December morning. The plan was to relay the radio beepings of the spaceship to Telstar, the communications satellite that Bell Labs lofted around the earth months ago. Telstar then was to broadcast the signals around the globe. But shortly before the Venus encounter was due, Telstar suddenly lost its voice. It had at last succumbed to the effects of radiations generated by the H-bomb explosions above Johnston Island earlier in 1962. Other satellites had been silenced previously by those explosions which, it will be remembered, were set off in the name of the American people over the protests of scientists in other lands. Perhaps this is the Venus message that matters most at the opening of a new year.

—JOHN LEAR,
Science Editor

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THE EVER-RENEWING SOCIETY

Is It Possible? Does Science Hold the Sought-for Pattern?

BY JOHN W. GARDNER

EVERY few years the archeologists unearth another ancient civilization that flourished for a time and then died. The modern mind, acutely conscious of the sweep of history and chronically apprehensive, is quick to ask, "Is it our turn now?"

Rather than debate that overworked topic, I am going to ask another kind of question: Suppose one tried to imagine a society that would be relatively immune to decay—an ever-renewing society. What would it be like? What would be the ingredients that provided the immunity?

The skeptic may ask whether any society should last forever, even ours. It is not a crucial question. If longevity were the only virtue of the continuously renewing society, the whole exercise might turn out to be numbingly dull. But a society that has learned the secret of continuous renewal will be a more interesting and a more vital society—not in some distant future but in the present.

To accomplish renewal, we need to understand what prevents it.

When we talk about revitalizing a society, we tend to put exclusive emphasis on finding new ideas. But there is usually no shortage of new ideas; the problem is to get a hearing for them. And that means breaking through the crusty rigidity and stubborn complacency of the *status quo*. The aging society develops elaborate defenses against new ideas – "mind-forged manacles," in William Blake's vivid phrase.

The development of resistance to new ideas is a familiar process in the individual. The infant is a model of openness to new experience—receptive, curious, eager, unafraid, willing to try anything. As the years pass these priceless qualities fade. He becomes more cautious, less eager, and accumulates deeply rooted habits and fixed attitudes.

The same process may be observed in organizations. The young organization is willing to experiment with a variety of ways to solve its problems. It is not bowed by the weight of tradition. It rushes in where angels fear to tread. As it matures it develops settled policies and habitual modes of solving problems. In doing so it becomes more efficient, but also less flexible, less willing to look freshly at each day's experience. Its increasingly fixed routines and practices are congealed in an elaborate body of written rules. In the final stage of organizational senility there is a rule or precedent for everything. Someone has said that the last act of a dying organization is to get out a new and enlarged edition of the rule book.

And written rules are the least of the problem. In mature societies and organizations there grows a choking underbrush of customs and precedents. There comes to be an accepted way to do everything. Eccentric experimentation and radical departures from past practice are ruled out. The more pervasive this conventionality, the less likely is the innovator to flourish. Sir Henry Bessemer, inventor of the Bessemer process for steel-making, said:

> "I had an immense advantage over many others dealing with the problem inasmuch as I had no fixed ideas derived from long-established practice to control and bias my mind, and did not suffer from the general belief that whatever is, is right."

As a society becomes more concerned with precedent and custom, it comes to care more about *how* things are done and less about *whether* they are done. The man who wins acclaim is not the one who "gets things done" but the one who has an ingrained knowledge of the rules and accepted practices. Whether he accomplishes anything is less important than whether he conducts himself in an "appropriate" manner.

The body of custom, convention and "reputable" standards exercises such an oppressive effect on creative minds that new developments in a field often originate outside the area of respectable practice. The break with traditional art was not fostered within the Academy. Jazz did not spring from the bosom of the respectable music world. The land-grant colleges, possibly the most impressive innovation in the history of American higher education, did not spring from the inner circle of higher education as it then existed. Motels, the most significant development in innkeeping of this generation, were at first regarded with scorn by reputable hotel people.

VESTED interests constitute another problem for the aging society. Certain things remain unchanged for the simple reason that changing them would jeopardize the rights, privileges, or advantages of specific individuals. Many established ways of doing things are held in place not by logic nor even by habit but by the enormous restraining force of vested interests. The phrase "vested interests" has been associated with individuals or organizations of wealth and power, but the vested interests of workers may be as strong as those of the top executives.

The more democratic an organization (or society), the more clearly it will reflect the interests of its members. So a democratic group may be particularly susceptible to the rigidifying force of vested interest.

Still another reason for the loss of vitality and momentum in a society is a lowered level of motivation. It is not always easy to say why motivation deteriorates. Perhaps people stop believing in the things they once believed in—the things that gave meaning to their efforts. Perhaps they grow soft from easy living. Perhaps they fall into the decadent habit of imagining that intense effort is somehow unsophisticated, that dedication is naive, that ambition is a bit crude. Or perhaps a rule-ridden society has bottled up their energy, or channeled it into all the tiny rivulets of conformity.

One may argue, as Toynbee does, that a society needs challenge. It is true. But societies differ notably in their capacity to see the challenge that exists. No society has ever so mastered the

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The head of a famous philanthropic foundation, sometime adviser to President John F. Kennedy, thinks scientifically motivated democracy can survive if it rejects suppression of dissent in dealing with future crises.

—*Carnegie Corp.*

John W. Gardner

environment and itself that no challenge remained; but a good many have gone to sleep because they failed to understand the challenge that was undeniably there.

So much for the factors that contribute to loss of vitality in a society. What can be done about them?

Many of the qualities crucial to a society's continued vitality are qualities of youth: vigor, flexibility, enthusiasm, readiness to learn. This could lead us to imagine that the critical question is how to stay young. But youth implies immaturity. And though everyone wants to be youthful, no one wants to be immature.

Every society must mature; but ıch depends on how the maturation ‹es place. A society whose maturing ısists simply of acquiring more firmly established ways of doing things is headed for the graveyard—even if it learns to do those things with greater and greater skill. *In the ever-renewing society, what matures is a system or framework within which continuous innovation, renewal and rebirth can occur.*

Concern with decay and renewal in societies must give due emphasis both to continuity and change. The scientist in his laboratory may seem to be the personification of innovation and change, yet he functions effectively because of certain deeply established continuities in his life. As a scientist, he is living out a tradition several centuries old in its modern incarnation, thousands of years old in its deeper roots. And every move he makes reflects skills, attitudes and habits of mind that were years in the making. He is part of an enduring tradition and a firmly established intellectual system; but it is *a tradition and a system designed to accomplish its own continuous renewal.*

The free society is not the only kind ‹hat can accomplish change. A totali- ıan regime coming to power on the heels of a revolution may be well fitted to accomplish one great burst of change. But in the long run its spurt of energy is not only in danger of dying out but of being replaced by deadly rigidity. Compared to the free society, it is not well fitted for continuous renewal.

One crucial respect in which the ever-renewing society parts company with all totalitarianism is in pluralism. The ever-renewing society is willing to entertain diverse views. There are many sources of initiative rather than one. Power is widely dispersed rather than tightly held. There are multiple channels through which the individual may gain information and express his views.

It would be hard to overemphasize the importance of pluralism in keeping a society alive. The ever-renewing society is not convinced that it enjoys eternal youth. It knows that it is forever growing old and must look to its seed beds. If a society is dominated by one official point of view, the tentative beginnings of a new point of view may be a matter of devastating strain and conflict. In a pluralistic society, where there are already various points of view, the emergence of another is hardly noticed. In an open society, freedom of communication insures that the new ideas will be brought into confrontation with the old.

PERHAPS the most important characteristic of an ever-renewing system is that it has built-in provisions for vigorous criticism. It protects the dissenter and the nonconformist. It knows that from the ranks of the critics come not only cranks and trouble-makers but saviors and innovators. And since the spirit that welcomes nonconformity is a fragile thing, the ever-renewing society does not depend on that spirit alone. It devises explicit legal and constitutional arrangements to protect the critic.

And that brings us to another requirement for the continuously renewing society. It must have some capacity to resolve conflicts, both internal and external. Without such capacity, society either will be destroyed or will dissipate its energies in the maintenance of fiercely entrenched feuds. The peace that it seeks is not a state of passivity and uneventfulness. It knows that without the ebb and flow of conflict and tension progress will not be made in eradicating old evils or opening new frontiers; but it is committed to the orderly "management of tensions." Thus in its internal affairs it deliberately makes possible certain kinds of conflict, e.g., by protecting dissenters and assuring them a hearing; but it creates a framework of rules which will assure that the conflict is resolved in an orderly fashion. It devises institutional arrangements that provide a harmless outlet for minor tensions and resolve some of the worst tensions before they reach the point of explosion.

In the last analysis, no society will be capable of continuous renewal unless it produces the kind of men who can further that process. It will need innovative men and men with the capacity for self-renewal.

An awareness of this need is now being expressed in the popularity of the word *creativity.* It is more than a word today, it is an incantation. It is a kind of psychic wonder drug, powerful and presumably painless; and everyone wants a prescription. But the fact that the word has become a slogan should not make us antagonistic to the thing itself. What is implied in the word creativity, rightly conceived, is something that the continuously renewing society needs very much.

Only a handful of men and women in any population will achieve the highest levels of creativity and innovation. But a good many can be moderately creative, and even more can show some spark of creativity at some time in their lives. The number of men and women who exhibit some measure of creativity, and the extent to which they exhibit it, may depend very much on the climate in which they find themselves.

From all that we know of the creative individual—and we now know a good deal—he thrives on freedom. Recent research shows that he is not the capricious and disorderly spirit some romantics have imagined him to be. He may be quite conventional with respect to all the trivial customs and niceties of life. But in the area of his

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creative work he must be free to believe or doubt, agree or disagree. He must be free to ask the unsettling questions, and free to come up with disturbing answers.

When Alexander the Great visited Diogenes and asked whether he could do anything for the famed teacher, Diogenes replied, "Only stand out of my light." Perhaps some day we shall know how to heighten creativity. Until then, one of the best things we can do for creative men and women is to stand out of their light.

NO one knows why some individuals seem capable of self-renewal while others do not. The people interested in adult education have struggled heroically to increase the *opportunities* for self-development, and they have succeeded marvelously. Now they had better turn to the thing that is really blocking self-development—the individual's own intricately designed, self-constructed prison, or to put it another way, the individual's incapacity for self-renewal.

It is not unusual to find that the major changes in life—marriage, a move to a new city, a new job, or a national emergency—reveal to us quite suddenly how much we had been imprisoned by the comfortable web we had woven around ourselves. Unlike the jailbird, we don't know that we have been imprisoned until after we have broken out. It was a common experience during World War II that men and women who had been forced to break the pattern of their lives often discovered within themselves resources and abilities they had not known to exist.

When we have learned to accomplish such self-renewal without wars and other culturally expensive disasters, we shall have discovered one of the most important secrets a society can learn, a secret that will unlock new resources of vitality throughout the society. And we shall have done something to avert the hardening of the arteries that attacks so many societies. Men who have lost their adaptiveness naturally resist change. The most stubborn protector of his own vested interest is the man who has lost the capacity for self-renewal.

What are the characteristics of the self-renewing man, and what might we do to foster those characteristics? Though we are far from understanding these matters, we have a few pieces of the puzzle.

1. *The self-renewing man is versatile and adaptive.* He is not trapped in the techniques, procedures or routines of the moment. He is not the victim of fixed habits and attitudes. He is not imprisoned by extreme specialization. This last point is so important (and so easily misunderstood) that we must deal with it cautiously. Specialization is a universal feature of biological functioning, dramatically observable in insect societies and in the structure and functioning of the cells that make up a living organism. In humans, it is not peculiar to the modern age. Division of labor is older than recorded history. So specialization as such is no cause for alarm. But specialization today has extended far beyond anything we knew in the past; and this presents two difficulties. First, there are tasks that cannot be performed by men too far gone in specialism—leadership and management, certain kinds of innovation, communication, teaching, and many of the responsibilities of child-rearing and citizenship. Second, the highly specialized person often loses the adaptability so essential today. He may not be able to reorient himself when technological change makes his specialty obsolete.

In a rapidly changing world, versatility is a priceless asset, and the self-renewing man has not lost that vitally important attribute. He may be a specialist but he has also retained the capacity to function as a generalist. Within limits he has even retained the capacity to change specialties.

WE are beginning to understand how to educate for versatility and renewal, but we must deepen that understanding. If we indoctrinate the young person in an elaborate set of fixed beliefs, we are insuring his early obsolescence. The alternative is to develop skills, attitudes, habits of mind, and the kinds of knowledge and understanding that will be the instruments of continuous change and growth on the part of the young person.

This suggests a standard in terms of which we may judge the effectiveness of all education—and so judged much education today is monumentally ineffective. All too often we are giving young people cut flowers when we should be teaching them to grow their own plants. We are stuffing their heads with the products of earlier innovation rather than teaching them how to innovate. We think of the mind as a storehouse to be filled rather than as an instrument to be used.

PRESIDENT OF THE CARNEGIE CORP. of New York and of the Carnegie Foundation for the Advancement of Teaching, John W. Gardner is accustomed to thinking about the future. He has frequently asked and been asked the questions which architects of an "Ever-Renewing Society" must consider. What he has written here will be part of the 1962 annual report of the Carnegie Corporation.

2. *The self-renewing man is highly motivated and respects the sources of his own energy and motivation.* He knows how important it is to believe in what he is doing. He knows how important it is to pursue the things about which he has deep conviction. Enthusiasm for the task to be accomplished lifts him out of the ruts of habit and customary procedure. Drive and conviction give him the courage to risk failure. (One of the reasons mature people stop learning is that they become less and less willing to risk failure.) And not only does he respond to challenge; he sees challenge where others fail to see it.

BUT the society does not always find these attributes easy to live with. Drive and conviction can be a nuisance. The enthusiast annoys people by pushing ideas a little too hard. He makes mistakes because he is too eager. He lacks the cool, detached urbanity of the ideal organization man. But the ever-renewing society sees high motivation as a precious asset, and allows wide latitude to the enthusiast. It does more than that—much more. It puts a strong emphasis on standards, on excellence, on high performance. It fosters a climate in which dedication, enthusiasm and drive are not only welcomed but expected. It does not accept the "sophisticated" view that zeal is somehow unworthy of cultivated people.

3. *For the self-renewing man the development of his own potentialities and the process of self-discovery never end.* It is a sad but unarguable fact that most human beings go through life only partially aware of the full range of their abilities. In our own society we could do much more than we now do to encourage self-development. We could, for example, drop the increasingly silly fiction that education is for youngsters, and devise arrangements suitable for lifelong learning. An even more important task is to remove the obstacles to individual fulfillment. This means doing away with the gross inequalities of opportunity imposed on some of our citizens by race prejudice and economic hardship. It means a continuous and effective operation of "talent salvage" to assist young people to achieve the promise they have within them.

But the development of one's talent is only part, perhaps the easiest part, of self-development. Another part is self-knowledge. The maxim "Know thyself"—so ancient, so deceptively simple, so difficult to follow—has gained in richness of meaning as we learn more about man's nature. Modern research in psychology and psychiatry has shown the extent to which mental health is bound up in a reasonably objective view of

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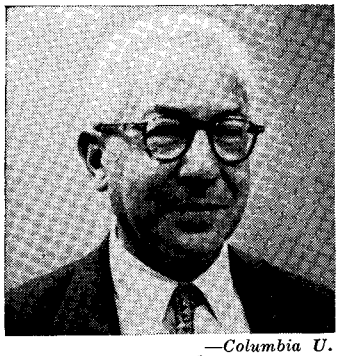
the self, in accessibility of the self to consciousness, and in acceptance of the self. And we have learned how crucial the young person's search for identity.

Josh Billings said, "It is not only the most difficult thing to know one's self but the most inconvenient." It is a lifelong process, and formal education is only a part of the process—though an important part. Consider the comment of Learned Hand in his discussion of liberty: "By enlightenment men gain insight into their own being, and that is what frees them."

The ever-renewing society will be a free society. It will understand that the only stability possible today is stability in motion. It will foster a climate in which the seedlings of new ideas can survive and the deadwood of obsolete ideas be hacked out. Above all, it will recognize that its capacity for renewal depends on the individuals who make it up. It will foster innovative, versatile and self-renewing men and women, and give them room to breathe.

Could These Be Valuable Pieces for the New Pattern?



—*Columbia U.*

I. I. Rabi

I WOULD like to see active political clubs in our great engineering schools where the issues of the day are debated by keen minds accustomed to inquiring why, accustomed to getting down to basic questions, and so oriented toward finding new methods and new solutions to new problems and old. If such activity interfered with the hard grind to which these people are ordinarily subjected, I would be prepared to lengthen the course of study or even to narrow its professional focus somewhat in order to gain general utility of the human material involved.

We have to dispel the notion that a man of science who devotes part or all of his time to some public office has somehow deserted a sacred cause for a field much less worthy of his talents. Except in the case of war when every other activity is abandoned and there is a great surge of patriotic feeling, it has been difficult to fill important posts which sometimes involve enormous sums of money and great power to shape present events. Somehow such activity does not have the sanction of the scientific community and, therefore, does not yield the satisfactions which a scientist has learned and hopes to get from his career.

It was not always so. Newton filled the post of Master of the Mint with great distinction. Benjamin Franklin, who was a better scientist than most American scientists now living, served his country in numerous political posts including the ambassadorship to France and the framing of the Constitution of the United States. The examples are few, but they show it can be done.

What I am asking for is a society which will demand that its cultural heroes excel in more than one thing. I am not asking for the rounded man, whatever that may be. What I am asking for is a vital person who can live a life on the level of complete absorption in a field which demands his utmost of intellectual power and skill, but who can also turn his attention to the broader aspects of human goals and play his proper role in giving meaning to the knowledge he acquired.

We have more than enough of the bits and pieces that are required to build a culture and a society of majestic dimensions guided and inspired by knowledge, conscious and confident of its strength, and with ability to guide and re-shape its conditions and its goals as understanding deepens and broadens. We have enough knowledge when properly applied and integrated for men to have a much deeper understanding of themselves, and to use the knowledge for transcendant human purposes. Yet the real possessors of this knowledge are in their studies, in their laboratories, seeking more and more information, more knowledge, and living apart from their fellowmen while their destiny is being shaped by people who have little realization of the power of the tools at our command.

—I. I. Rabi,
Columbia University professor of physics, at a convocation of the University of Rochester.

■

—*USAEC*

Glenn T. Seaborg

LARGE numbers of college graduates to whom we look for leadership go into the world with so-called liberal educations but have no knowledge of the general principles of science. Since we draw upon liberal arts students for much of our leadership, and since today so many of the problems facing us have a scientific background, we must acknowledge a potential weakness in the democratic process as we move toward a more sophisticated scientific society. Correction of this weakness is, I believe, essential. Development of a college course in science for non-scientists, possibly for national use, would be a step in the right direction.

In addition to raising the science content of a liberal education, there are other measures that can be taken, I believe, to rectify the imbalance. Something can be done in the development of academic departments. In the history department, for example, should there not be one or more historians with a special knowledge of and interest in science? On the political science faculty, I visualize a role for one or more men especially knowledgeable about the extensive effects of science on government policy in domestic and international affairs. At a time when human thought has been undergoing a revolution, through the work of Einstein and Bohr and Hoyle, should not a department of philosophy have one or more men with strong ties to modern science? Considering the impact of science and technology on society, would it not be wise to have professors of sociology and social welfare who devote special attention to those interrelationships?

Similarly, I wonder if there is not merit in giving some appointments in the science departments to men with special interests in the arts, the humanities and the social sciences, who could relate their specialities to the natural sciences. In these ways, as well as in the provision of more science for non-scientists, we may raise the general literacy in science.

—Glenn T. Seaborg,
Chairman, USAEC
at the ninety-first convocation of the University of the State of New York.

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WHY DO THE RUSSIANS PLANT TREES ALONG THE ROAD?

A Question from Psychologist Urie Bronfenbrenner

A FEW weeks ago I was showing some photographs I had taken in Russia to a class of fifth and sixth graders in an American school. Most of the children came from middle class faculty and professional families. Among my pictures were a number of shots of roads lined with young trees.

A child's hand went up: "Why do they have trees along the road?"

A bit puzzled, I turned the question back to the class: "Why do you suppose they have trees?"

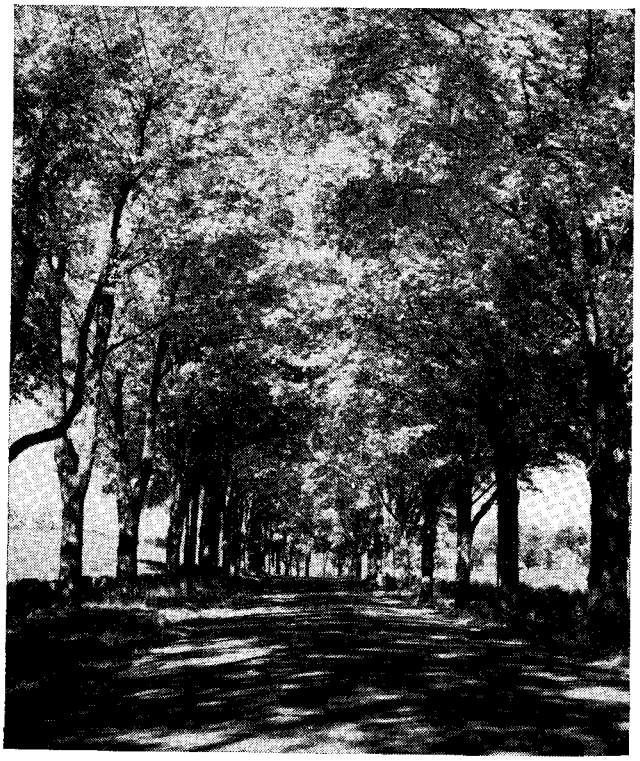
Another child's hand rose for eager answer: "So that people won't be able to see what's going on beyond the road."

A girl had a different idea, "It's to make work for the prisoners."

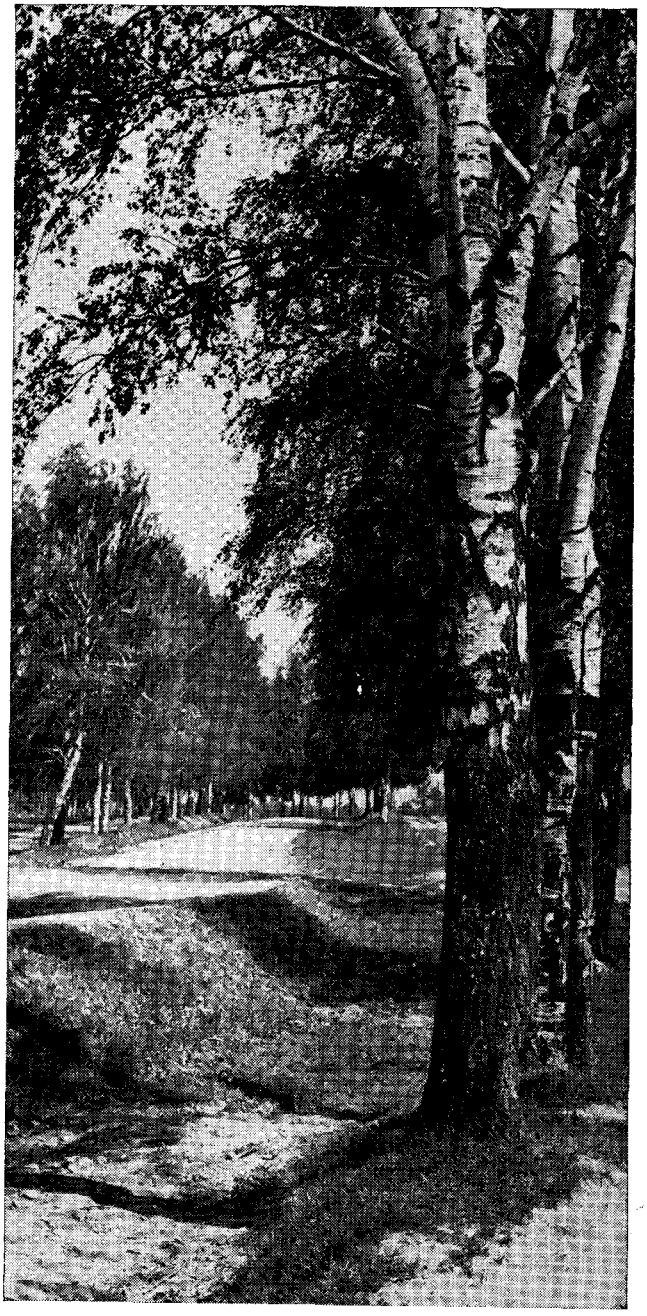
I asked why some of *our* roads have trees planted along the side.

"For shade," the children said. "To keep the dust down."

Where did the children get the idea that the Russians have different reasons than we have for planting trees?



—Ward Allan Howe (Ewing Galloway).



—S. Ivanov-Alliluyev (Sovfoto).

In considering your own answer, study the pictures above: left, New York highway; right, road outside Moscow.

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SCIENCE IN BOOKS

LIGHT-HEADED FISH

Sea Creatures Are Sunstruck, Too

THE behavior of marine animals depends very much on stimulation by light. Some of the most striking examples of this are furnished by the diurnal migrations which animals of many phyla [families] undertake—migrations which, in some oceanic animals, extend over several hundred meters. It is generally thought that animals which would find the upper waters unsafe in the bright light of day, hide in the depths of the sea and move into the food-rich upper layers at night time. Typically, animals are thought to be deepest in the daytime, to ascend at dusk, to sink or become more scattered during the night, and to rise again at dawn before descending for the new day. One hypothesis is that animals simply move so as to remain at an optimal illumination. The night "fall" could then be explained by the animals moving more randomly when the light intensity is very low and below the optimal value at all depths. This is a useful but generally too simple hypothesis. G. L. Clarke and R. H. Backus have found that deep lying layers of water in which sound is scattered (the sound is almost certainly scattered by animals) sometimes rose *before* sunset at a rate greater than that needed to remain in a region of constant light intensity; sometimes these animals moved into light one hundred times brighter than that existing at the level which they had kept in the middle of the day. Again, R. Southern and A. C. Gardiner in studying crustaceans, have found that an upward movement brought about by the disappearance of light after sunset may be continued in complete darkness. We emphasize, however, that although other stimuli, e.g. pressure and temperature, may affect the vertical migrations of animals, these are more closely correlated with the strength and rate of change of penetrating daylight than with any other stimulus.

There have been vigorous attempts to account for the complex behavior of animals in natural light in terms of a few simple responses. After some early difficulties about nomenclature, the following terms are now widely used and their definition will give a good idea of the kind of analysis attempted.

The term phototropism is now restricted to the bending responses of sessile [permanently attached] animals and plants. The term photokinesis is used to describe a response in which velocity and rate of change of direction of an animal are changed with change in *intensity* of light regardless of the *direction* from which the light comes. Photokinesis can lead to apparently directional behavior and we may give as a simple example that of an animal which is stationary in a dim light but moves quickly in a bright light; such an animal will, by purely random movements in the light, eventually find a dark place where it comes to rest.

Responses by which animals can orientate themselves with respect to the *direction* of the light are known as phototaxes. These may be subdivided as follows: klinotaxis when an animal with directionally sensitive receptors makes bending movements, successively samples the light reaching it from different directions, and so can orientate itself with respect to the direction of the light; telotaxis when an animal can move directly towards or away from one of a number of light sources; and tropotaxis when a bilaterally symmetrical animal moves to maintain an equal stimulation of paired receptors. Two other taxes have been given the special names of dorsal light reaction and compass reaction. In the first of these, an animal tends to orientate itself with its dorsal [back] surface towards the light; in the second, the animal can maintain some definite angle between the direction in which it moves and the direction of light incident on it.

A single animal may display responses of several different kinds, and it is a formidable task to analyse the complex of responses which make an animal undertake extensive diurnal vertical migrations. These migrations are moreover modified in the different seasons of the year and within one species by maturity, sex and brood. Indeed, lunar and seasonal changes in light intensity and changes in the length of day may greatly affect the general behavior of animals, determining, for example, the periods at which they breed.

Not least of the difficulties in experimentation is that of the scale of vertical migration, which is very often of tens of metres and sometimes of hundreds of metres. One ingenious approach is that of J. E. Harris and Ursula K. Wolfe. They put the freshwater crustacean, *Daphnia magna*, into a column of water which contained India ink, and in which light intensity changed rapidly with depth.

In response to changes in the intensity of light incident on the top of the column of inky water, the *Daphnia* were shown to make vertical migrations and to distribute themselves in patterns very similar to those found for many marine animals in the sea. It was found that the duration of the cycle of vertical migration was related only to the variation in overhead light intensity and that a whole cycle of a "diurnal" migration could be compressed into a few hours. At the lower levels of illumination used, the *Daphnia* had always an orientation such that, on making swimming movements, they would rise, and at these levels their activity increased with light intensity. In the dark the animals were inactive and, being denser than seawater, passively sank (the "midnight fall") whilst on increase in intensity they became more active and automatically rose towards the surface (the "dawn rise").

This is an example of a photokinetic reaction, for an increase in light intensity produced an upward movement of the animal no matter from what direction the light came.

At higher light intensities, the animals gave phototactic responses, sometimes swimming for brief alternating periods first towards, and then away from, the direction of the light (the net movement depending on which of these periods was the longer) and sometimes, at close to the optimal light intensity, swimming horizontally with the dorsal side towards the direction from which the light came (a dorsal light reflex). Harris and Wolfe showed also that, at the higher levels of illumination, the simple mechanism just described was modified so that whilst in response to slow changes of light intensity the animals moved to remain at an optimal intensity, their position was little affected by rapid changes in illumination such as might be produced in nature by a cloud going over the sun.

In this brief survey we have principally described experiments dealing with the open oceans rather than with those made in coastal water, for it is in the study of the deep sea that the ratio of the newer knowledge to the older is probably most great.

—G. L. CLARKE AND F. J. DENTON
in "The Sea"
(M. N. Hill, General Editor; Interscience, Div. John Wiley, $25)

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LETTERS TO THE SCIENCE EDITOR

EARTH SCIENCE

I WISH TO COMMEND the point of view taken by Congressman George Miller in the *Saturday Review* article on "ground effect" machines—"Tomorrow on the Mississippi," December 1. It is encouraging to find leaders in our society who can think of technology in terms other than space exploration and supersonic transports. All too easily we can become enthusiastic about our rapid strides in advancing the frontiers of technology; yet so much can be gained by the application of *available* technology.

WILLIAM J. NEFF.

Bethesda, Md.

MORE ABOUT VICOS

I READ WITH MUCH INTEREST (*SR*, Nov. 3) of the experience of Cornell University in the *Callejon de Huaylas* of Peru. There can be little doubt of the success of the Vicos project, although many of us are awaiting an analysis less weighted towards the anthropological and sociological and more towards changes and processes of change in economic performance.

Nevertheless, problems of cultural and economic change are not faced only by the Indian of the sierra. There is also a significantly large rural population in the coastal areas of Peru. These are largely not "Indian" in a cultural sense, as they have passed through a process of *mestizaje*. In the coastal area of the three northern departments of Piura, Lambayeque and La Libertad alone, for example, there may be some 700,000 persons living in the agrarian sector.

A large proportion of the economically active rural population consists of landless agricultural laborers, while also bulking large are those farm workers who are given a small plot of land by their employers to cultivate in a very rustic manner. There is a large but unknown number of sharecroppers—often called *colonos*, although the name may vary from region to region—paying rents of from twenty to fifty per cent of their crops and occasionally obligated to work so many days a year—often without remuneration—in the fields of their landlords. Finally, there are a number of peasant farmers owning small plots or with usufructuary rights granted by their *communidades*.

The major problem in the agrarian sector of this region is the predominance of the *minifundia*. The minimum economic size of a farming unit on the coast has been estimated at six to eight hectares (one hectare equals 2.471 acres). About seventy-five per cent of the units are less than five hectares. (Sixty per cent are less than two hectares in size, while some ninety per cent are less than ten hectares.) There are the problems so often characteristic of an underdeveloped agricultural sector—lack of credit facilities, insufficient channels for technical advice and education, no cadastral system and insufficient irrigation water. High rural population densities combine with low levels of human productivity to give very low levels of living.

Many Peruvians are aware of and lament these conditions. In the recent elections (voided by a military revolt), "agrarian reform" was on the lips of every candidate. The government has pilot colonization projects now in operation, and several large irrigation projects may increase the denominator of the man-land ratio. Iowa State University's Department of Economics has recently signed a contract with the Peruvian government and the Agency for International Development to undertake research activities to aid in designing and implementing a program of agrarian reform.

Peru is not alone among the Latin American nations in facing problems in integrating her agricultural sector into the national economy and into a program for economic development. North American social scientists can contribute much to this process, as the Cornell project in Vicos demonstrates.

1/LT. DELBERT A. FITCHETT.

APO 325, New York, N.Y.

SCIENCE AND CONSCIENCE

"UNLESS IT EXERCISES its conscience, the science of chemistry could assign us to a withering and shrinking destiny." So concludes John Lear, Science Editor, in the September 1 issue of this magazine.

One might substitute for "the science of chemistry" in the above quotation the words "physicist, or biologist, or government administrator, or businessman, or politician, or even literary or science editor, etc., etc.," and by so doing one expresses the same moral concept in less elegant form that John Donne immortalized years ago, "no man is an island entire of itself . . ." This is the age, not only of atomic physics and its consequences, but of chemotheraphy and of chemical genetics and of the chemical elucidation of the fundamentals of living processes.

Many have lost their lives because of their sensitivity to penicillin. The side effects of the steroids have mutilated more than a few. Irreparable damage to the kidneys of a considerable number of individuals followed the use of the sulfa drugs. Nevertheless, chemotheraphy has almost extinguished a large number of communicable diseases. It has learned how to reduce pain and to ameliorate some of the degenerative processes.

"The science of chemistry" and its associated disciplines can never totally comprehend the consequences of each new advance. It is safe to predict that in this age of rapid scientific progress, further harmful effects by drugs will be uncovered and the discovery of these harmful effects will lead to further advances.

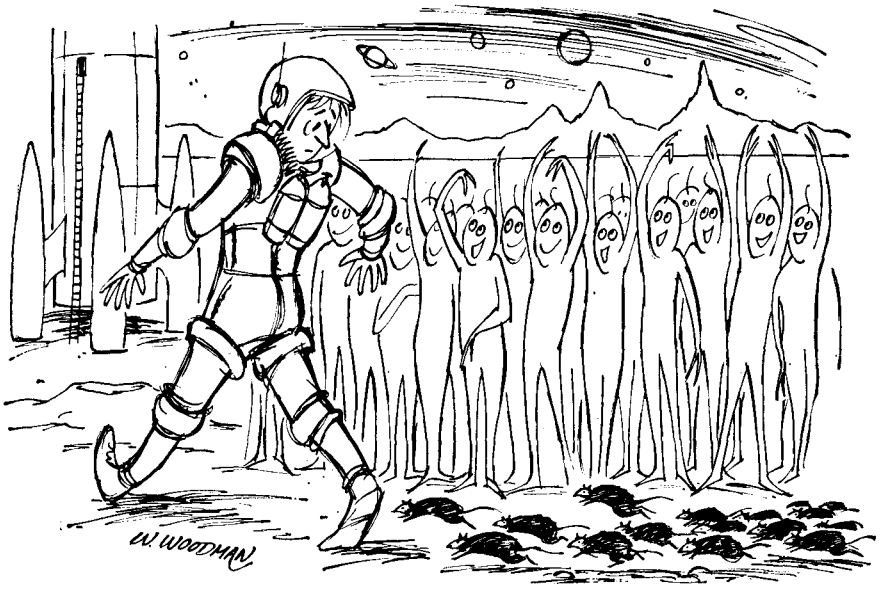
The conscience of the chemist (and of all of us) requires consideration of the reasonable consequences of each new advance. The key word here is "reasonable." Man, since he played with fire and experimented with the wheel, has never examined, and what is more pertinent, could never know the full consequences of his activites. It will be disastrous, as well as ridiculous and impossible, therefore, to expect the total understanding of any new research. Let us comprehend that space exploration, the nature of the atom or of the gene, provide both glories and perils for the future.

Neither our consciences nor our intellects can rest. Progress is possible on both fronts. Perhaps such is the intent of Mr. Lear's final paragraph in an otherwise commendable review. If so, it should be more positively stated.

G. K. KOHN,
Chief Research Chemist,
California Chemical Co.

Richmond, Calif.

EDITOR'S NOTE: *SR's Science Editor will agree with reader Kohn if Mr. Kohn will agree that conscience should speak first. Precisely because total comprehension of the effects of any discovery is impossible at the time of the discovery, science, which is in position to know most at that point, is obligated to examine the discovery as quickly and fully as possible with the well-being of the common citizen in mind. Too often these days science puts itself at the service of particular groups of producers, then defends the special advantages it has created for those groups, neglecting the fact that in the end all producers must be consumers and must share whatever burden the groups together impose on society.*



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Centenary

Continued from page 27

response to these and other questions threw a broad shaft of light on their character. Other inquiries dealt with their future. Did they desire to migrate to the North? Could they at once take their place in society as a laboring class, able to support themselves, or did they need preparatory training and interim guardianship? The answers, though favorable, did not cloak the difficulties ahead. It was agreed that in docility, obedience, and cheerfulness the refugees merited general praise, but that some grievous defects appeared.

The freedmen were warmly interested in religion, wrote O. Brown of Craney Island Camp near Norfolk, but this was rather a matter of emotion than principle. They are more pious than moral, added one official, while another remarked that they "are somewhat given to lying and stealing, but I think no more so than could be expected of any race enslaved." The head of the Washington contraband depot made a similar statement: "This people are the *most religious* I have ever known, but it is a religion entirely destitute of morality."

THE most important general conclusion of the various superintendents was that, however industrious, the Negroes needed education and protection before they could take a secure place in society. They were "irresponsible," wrote two chaplains active in eastern Arkansas. George D. Wise of St. Louis thought them as yet by no means equal to white men. They need supervision and instruction until they acquire more self-reliance, declared an officer at Helena. Until Southern reconstruction made progress and a healthy demand for agricultural labor sprang up, asserted one of General Rufus Saxton's aides at Beaufort, South Carolina, a system of training and guardianship was required. The head of the Craney Island camp thought time essential. "We can only judge of the capacity of the colored race when a generation shall arise that has had the opportunity of being fitted by education to care for themselves." But all agreed that the Negroes showed singularly little ill will toward masters who had maltreated them, or toward the numerous Northern army officers who, in the phrase of the rkansas chaplains, were "hard, unjust, and cruel."

These findings were partially corroborated, partially brightened, by a report which the American Freedmen's Inquiry Commission transmitted through Secretary Stanton to the 38th Congress in the winter of 1863-64. It asserted that most Negroes were hard-working, that they thirsted so much for instruction that many established schools for themselves, and that they showed devout religious faith. They evinced little disposition to go north, for they had strong local attachments and preferred the Southern climate. Many Negroes had a poor respect for property rights because they had been allowed so few possessions; many had learned to lie as a defense against unjust censure and punishment; many lacked chastity because they had never been permitted valid marriage ties. Yet even the most retarded Negroes in the Deep South could be measurably improved by military discipline, regular payment of moderate wages for work performed, and access to land—for everywhere they longed above everything else for ownership of some plot, even a few acres.

It was the Commission's opinion that the refugee freedmen, under proper oversight, need impose no greater burden on the government than the displaced white Unionists. So far as relief was concerned, the number of impoverished whites in some areas equaled the colored folk. This view was sustained by the reports of some philanthropic organizations working in the South, and some sympathetic officers. J. M. McKim of Philadelphia (a founder of *The Nation*) brought back from the Sea Islands in 1862 facts indicating that the experiment of employing the freedmen to cultivate the land for wages was proving a brilliant success. Some 3,800 laborers were growing good crops of corn, potatoes, and cotton on 14,000 acres. And General N. P. Banks wrote from Alexandria, Louisiana, early in 1864: "I entertain no doubt whatever of the capabilities of the emancipated colored people to meet and discharge the duties incident to the great change in their position. I have seen them in all situations, in the last year and a half, and . . . they seem to me to have a clearer comprehension of their position, and the duties which rest upon them, than any other class of our people, accepting the necessity of labor which rests upon them as upon others."

Such was the problem, with all its difficulties, perplexities, and hopes, that faced the nation in the months surrounding emancipation. A few men did look ahead and demand adequate federal action. George William Curtis, editor of *Harper's Weekly*, hated the idea of mere drift. "I am therefore constantly of opinion," he wrote Frederick Law Olmsted on March 11, 1862, "that the whole matter should be regulated and not abandoned to benevolent chance. There should be *one* commissioner of freed black labor, and he should have deputies in the West and the South." But under the pressures of war it was drift, neglect, and mismanagement that prevailed.

The government failed utterly to foresee the tremendous flight of slaves and freedmen within the Union lines. Since many in Washington had always thought of *gradual* emancipation, as Lincoln did, the liberation of the enslaved race at one stroke took them by surprise; and in their slow comprehension of swift events, they resorted to stopgap expedients. A completely new situation, unlike any in history, arose overnight. The care of the former slaves should, as Curtis declared, have been deputed to a special agency working in collaboration with the military authorities. The solicitor of the War Department shortly stated that the work had such scope and importance that it should have been entrusted to a new Cabinet member, heading a Freedmen's Department; and he was right. Instead, the problems were handed over to the preoccupied army, already overburdened. Some officers were unsympathetic with the freedmen; but it speaks well for the military that leaders like Hunter, Butler, Banks, Saxton, and above all Grant, showed a laudable sensitivity and humane common sense.

THEN the government, drifting inertly, made another capital wartime error. It let freedmen become a football between the War and Treasury Departments. Along with the Negroes the army took jurisdiction over a mass of real and personal property of Confederates, including cotton—and a rich contraband cotton trade sprang up. Custody of most of these assets properly belonged to the Treasury. When Congress passed a law in March, 1863, for the protection of abandoned property. Treasury agents took charge of land and crops left by fleeing secessionists. Adjutant-General Lorenzo Thomas hardly began developing a plantation-leasehold system for Negroes under War Department jurisdiction before the Treasury under its so-called Yeatman-Mellen plan imposed another, which proved unworkable. As the departmental conflict developed, many freedmen were caught between two millstones. Not until the closing months of the war did Congress create even the weak Freedmen's Bureau; and within a few days thereafter a President hostile to civil rights, Andrew Johnson, sat in the White House.

Lincoln, in his state papers and conversations with Union leaders, always

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made clear his deep sympathy with the Negro. Some of the most significant conversations are recorded by John Eaton, Grant's lieutenant, whom the President liked and trusted. Lincoln was anxious to learn about the achievements of the abler colored men and women. He pointed out to Eaton that the smartest refugees ought to be returned to their homes to talk with neighbors about freedom, the opportunities of winning well-paid employment under the national flag, and the importance of schooling. He thought that the grapevine telegraph might be used to summon Negroes in the uninvaded areas to cooperation with the Union forces. He read Eaton his suggestion to Governor Michael Hahn of Louisiana that some colored men, especially the veterans and the very intelligent, should be given the ballot. It was through Eaton that Frederick Douglass gained his famous interview with Lincoln. But the President could not create a Freedmen's Department in the cabinet; only Congress could do that.

As we commemorate the centenary of emancipation, we have much that is both disheartening and heartening to recall. The Reconstruction period of radical rule and Bourbon resistance, full of violence and frustration, ended in the Compromise of 1877 at the expense of the Negro. Then came the dark years which Rayford W. Logan of Howard University has called "The Nadir: 1877-1901," years when both major parties accepted the ideas of Southern conservatives, when the Supreme Court acquiesced in segregationist legislation with Justice John M. Harlan alone dissenting, and when the foul blot of lynching was not only suffered but condoned. A happier era began with the Niagara Movement in 1905, when advocates of social justice took a more aggressive attitude, and with the formation in 1909-10 of the NAACP under the sponsorship of William English Walling, Jane Addams, and William Dean Howells. Yet progress was ragged until President Truman demonstrated the boldest executive policy yet assumed, and the Supreme Court matched him in courage. Truman in 1948 simultaneously struck down segregation in the armed forces and issued an executive order proclaiming a policy of fair employment throughout the federal establishment; and the court in 1952 agreed to review five school segregation cases.

Since then, action by Presidents, Attorneys-General, and Court has steadily become more decisive and potent; and it is today supported by a panoply of newspapers, educators, religious bodies, bar associations, and special civil rights organizations which make it irresistible.

As we look back, it is interesting to speculate what might have happened if Lincoln had lived, and if the republic, while bells still pealed and cannon boomed to hail emancipation, had matched idealistic words with bold deeds. What if it had created a Federal Freedmen's Department of cabinet rank? What if it had appropriated the $400,000,000 that Lincoln suggested, and more, for Southern rehabilitation? What if, out of its boundless resources, it had given the trembling ex-slave the forty acres and a mule, or an equivalent, of which he dreamed? What if more emphasis had been laid on charity for all, and less attention paid to malice for the vanquished? To ask these questions is not simply to indulge in a vain dream over another might-have-been of history. It is to define some of the deficiencies of the democracy which had waged a sublime struggle for national unity and human freedom, but which was totally unable to deal with the problems which victory gave it.

Purgatory

By Maxine W. Kumin

AND suppose the darlings get to Mantua,
suppose they cheat the crypt, what next? Begin
with him, unshaven. Though not, I grant you, a
displeasing cockerel, there's egg yolk on his chin.
His seedy robe's aflap, he's got the rheum.
Poor dear, the cooking lard has smoked her eye.
Another Montague is in the womb
although the first babe's bottom's not yet dry.
She scrolls a weekly letter to her Nurse
who dares to send a smock through Balthasar,
and once a month, his father posts a purse.
News from Verona? Always news of war.
Such sour years it takes to right this wrong!
The fifth act runs unconscionably long.

Music to My Ears

Continued from page 33

(in place of the announced but indisposed Jerome Hines). Added to them were the aptitudes of such newer performers as Teresa Stratas as Zorlina and Calvin Marsh as Masetto to form a vocal ensemble both matched and balanced. But the essential work of integrating was happily in the hands of George Schick, whose effort was all in the direction of smoothness, force and meaning.

All things considered, which means action as well as vocalization, Miss Price is the best looking, finest sounding Donna Anna the Metropolitan has had in its recent history as this stretches back to 1927. It takes in Rosa Ponselle who never controlled the Mozart line as surely as Miss Price does, and was less adept in its dramatic demands. Miss Stratas could be an equally exceptional Zorlina, for this initial effort (she had done the part once at a student matinee in 1959) combined ideal appearance with a voice of much more substance than most of those lighter voiced singers who have been at it lately. Marsh, too, has a healthy range of resources to dispose as Masetto, which means that only Fernando Corena, whose voice seems to be waning when it should be waxing, was less than the equal of the others a: Leporello. But, esssentially, it was the orchestral effort expended at Schick's behest and the manner of its blending with the voices in that made this a "Don Giovanni" to remember.

Orchestrally, the preholiday period was something less than notable, with Lorin Maazel in charge of the Philharmonic and visitors in short supply, the best came from the Philadelphia ensemble's performance of "Messiah." A large scale choral component called the Singing City Choirs combining with such soloists as Judith Raskin, soprano, Cecelia Ward, mezzo soprano, George Shirley, tenor, and Herbert Beatties, bass. Shirley sang his solos of part I with a beautiful promise of things to come in this repertory and also filled in for Beattie when he was unable to continue after the intermission.

—Irving Kolodin.

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KINGSLEY DOUBLE-CROSTIC NO. 1500

Reg. U.S. Patent Office

By Doris Nash Wortman

DEFINITIONS

A. Balanced, moderate, impartial in disposition (comp.).

B. Cilia.

C. Makes a single selection (2 wds.).

D. Specifying the "Personals" column in a British newspaper.

E. Church feast, March 25 (2 wds.).

F. Familiar English for the inscription on the temple of Apollo at Delphi (2 wds.).

G. Eagerly or confidently expecting (3 wds.).

H. Pressing, urgent wants.

I. Radio's word for resonance

J. President Wilson's middle name.

K. Book by child author whose authenticity was subject of much controversy in the Twenties (following "The Story of," as first published 1920).

WORDS

27 82 192 72 117 79 100 155 96 142 65 54

34 14 68 42 6 168 64 94 80

110 26 50 22 128 13 156 144 183 171

52 151 129 11 157

56 169 46 178 51 126 164

12 24 197 148 147 115 58 102 41 48 76

196 35 25 93 119 159 141 55 113

106 116 37 172 109

70 87 29 185 152 143 5

125 180 88 21 193 184 97

86 112 105 67 23 78 28 173 135 43 59 99

DEFINITIONS

L. Neon sign which turns away many a weary motorist on tour (2 wds.).

M. Original compiler of British books on the peerage (1752-1822).

N. Breakfast or luncheon dish (3 wds.).

O. Turkish statesman, 19th cent, twice grand vizier, foreign minister, etc. (2 wds.).

P. Continues to struggle indefinitely (4 wds).

Q. Distinguished U.N. diplomat.

R. Arrives, eso from a ship or plane (2 wds.).

S. Make a sound like whizzing but duller and less sibilant (onomatopoetic wd.).

T. Gone out of fashion.

U. Indispensable person (2 wds.).

V. Period when the sun is up.

W. Fascinated.

WORDS

95 38 170 177 158 44 191 36 140

154 83 66 188 175 121 33

187 73 163 124 2 7 90 49 111 127 133

120 108 150 134 71 8 15 81 32 91 182

179 146 189 40 85 30 162 166 149 39 60 138 53

130 145 118 57 198 107

16 194 45 176 69 165 63

114 122 136 75 9 174

153 61 195 1 160 132 104 20

181 123 139 98 92 186 17 131 4

84 10 18 77 31 103 190

74 62 19 161 137 47 3 89 101 167

DIRECTIONS

To solve this puzzle you must guess twenty-odd WORDS, the definitions of which are given in the column headed DEFINITIONS. Alongside each definition, there is a row of dashes—one for each letter in the required word. When you have guessed a word, write it on the dashes, and also write each letter in the correspondingly numbered square of the puzzle diagram. . . When the squares are all filled in, you will find that you have completed a quotation from some published work. If read up and down, the letters in the diagram have no meaning. . . Black squares indicate ends of words; if there is no black square at the right side of the diagram, the word carries over to the next line . . . When all the WORDS are filled in, their initial letters spell the name of the author and the title of the piece from which the quotation has been taken. Of great help to the solver are this acrostic feature and the relative shapes of words in the diagram as they develop. Authority for spellings and definitions is Webster's New International Dictionary, Second Edition.

					1 T	2 N	3 W	4 U	5 I		6 B	7 N	8 O		9 S	10 V	11 D
12 F	13 C	14 B		15 O	16 R	17 U	18 V	19 W	20 T		21 J	22 C	23 K	24 F		25 G	26 C
27 A		28 K	29 I	30 P	31 V	32 O	33 M	34 B	35 G	36 L	37 H		38 L	39 P		40 P	41 F
42 B	43 K		44 L	45 R	46 E		47 W	48 F	49 N	50 C	51 E		52 D	53 P	54 A		55 G
56 E	57 Q	58 F	59 K	60 P		61 T	62 W		63 R	64 B	65 A		66 M	67 K	68 B	69 R	70 I
71 O	72 A	73 N	74 W		75 S	76 F		77 V	78 K	79 A		80 B	81 O	82 A	83 M	84 V	
85 P	86 K		87 I	88 J	89 W	90 N	91 O		92 U	93 G	94 B		95 L	96 A	97 J		98 U
99 K	100 A	101 W	102 F		103 V	104 T	105 K	106 H	107 Q		108 O	109 H	110 C	111 N	112 K	113 G	
114 S	115 F	116 H	117 A	118 Q	119 G	120 O		121 M	122 S	123 U	124 N		125 J	126 E	127 N		128 C
129 D	130 Q	131 U	132 T		133 N	134 O	135 K	136 S	137 W	138 P	139 U	140 L		141 G	142 A		143 I
144 C	145 Q		146 P	147 F		148 F	149 P	150 O		151 D	152 I	153 T	154 M		155 A	156 C	157 D
158 L	159 G	160 T	161 W	162 P	163 N	164 E		165 R	166 P	167 W		168 B	169 E	170 L	171 C	172 H	
173 K	174 S	175 M		176 R	177 L	178 E		179 P	180 J	181 U		182 O	183 C	184 J	185 I	186 U	187 N
188 M		189 P	190 V	191 L	192 A	193 J	194 R	195 T	196 G	197 F	198 Q						

Solution of last week's Double-Crostic will be found on page 16 of this issue.

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THE ORIENT IS

HONG KONG

The Noon Day Gun. More than 100 years ago employees of a local company fired a royal salute honouring one of their superior's departure from the Colony. Unfortunately, the resident British admiral was not amused at this friendly violation of tradition. As punishment he decreed that the company should fire a gun at noon each day. This itself has now become a tradition. ☐ The Noon Day Gun is just one of the fascinating spectacles awaiting the tourist in Hong Kong. ☐ Hong Kong offers you a paradise of adventure from its glorious panoramic views to its crowded streets, from the rural areas of the New Territories to the bustling harbour activity. ☐ Whatever your pleasure, be it touring, shopping in the world's greatest 'buyers' market, or relaxing, if that is your forte—Hong Kong is for you. And to cap it all there is accommodation to suit your every need, from a single room to a luxurious suite. ☐ For further information contact the Hong Kong Tourist Association, P.O. Box 2597, Victoria, Hong Kong, B.C.C.

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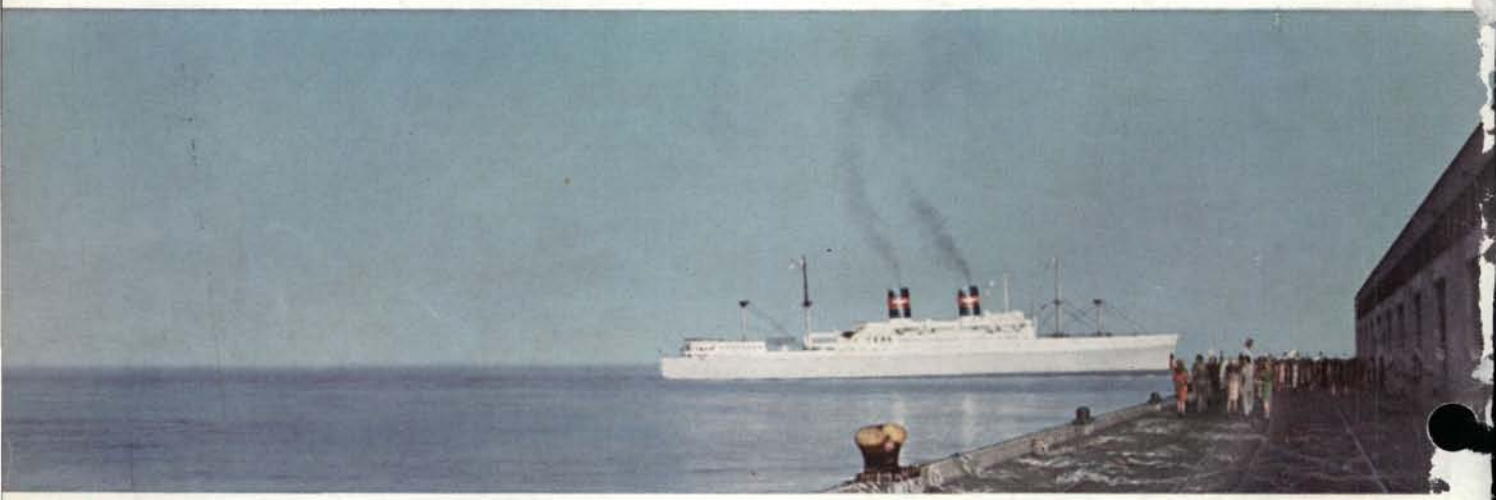
Every two weeks



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